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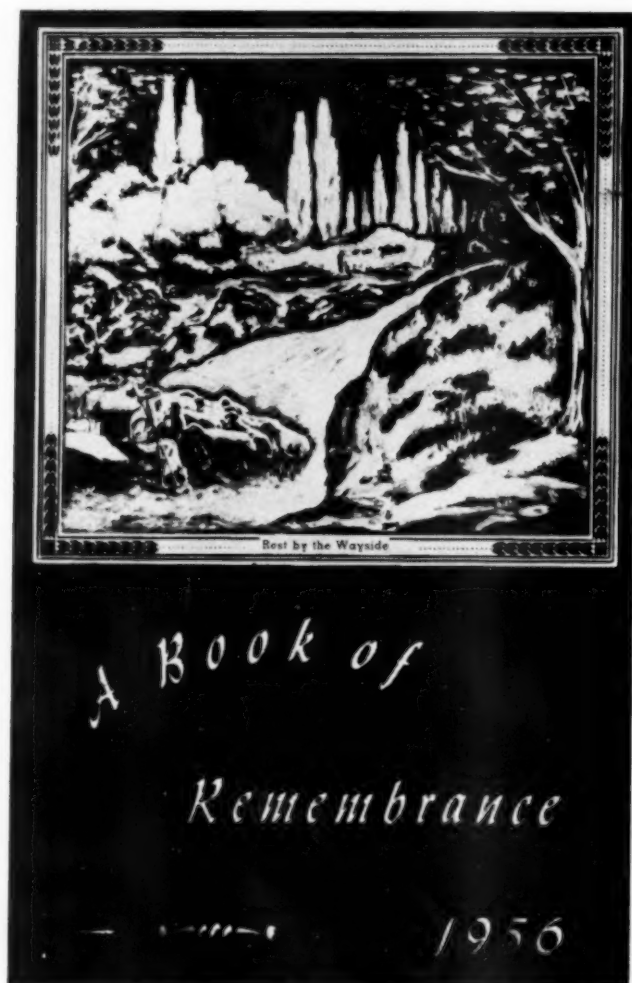
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BREAKING GROUND FOR THE FUTURE

After 75 years of notable service to our Lord and His Kingdom on earth through the American Baptist Convention, in this Diamond Jubilee BMTS prepares for its future of continued significant witness.



Those participating in Ground Breaking Ceremonies were: Miss Ina Burton (foreground), (l to r) Mrs. Helen Fields, Mrs. Marjorie Ochwat, Miss Mary Apolinar (not seen), President Werner G. Keucher, Mrs. Thomas Allen, Mrs. Imo Gale Millbuff, Mr. C. M. Buck, Miss Cay Hermann, and Mrs. Helen D'Abey.

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President Werner G. Keucher

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MISSIONS

An International Baptist Magazine

Vol. 153

December, 1955

No. 10

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

LUCY P. BONNEY is an American Baptist Missionary in Burma.

RUSSELL E. BROWN is an American Baptist Missionary in Burma.

LUCAS W. BUTTRY is an American Baptist chaplain at Sampson Air Force Base, New York.

R. DEAN GOODWIN is the secretary of the department of literature and press relations of the Council on Missionary Cooperation.

JOSEPH H. HEARTBERG is secretary of the American Baptist Home Mission Societies' department of town and country, and of Christian ministry to service personnel.

RUTH C. HUNTER is an American Baptist missionary at Mather School, Beaufort, S. C.

HARRIET ANN SMITH HOSTETTLER (Mrs. Hugh Hostettler) is the wife of the former minister of the East Harlem Protestant Parish, New York, N. Y.

MARTHA M. JONES (Mrs. Norwood L. Jones) is chairman of speakers and interpreters of the National Council of American Baptist Women.

WILLIAM J. KEECH is the director of the department of missionary and stewardship education of the American Baptist Convention.

LOREN E. NOREN is an American Baptist missionary in Hong Kong.

HELEN C. SCHMITZ is secretary of the department of publications and communications of the American Baptist Home Mission Societies.

RALPH W. SOCKMAN is the minister of Christ Church (Methodist), New York, N. Y.

The Cover

This month's cover tells its own poignant story. These children live in Hong Kong, and they are typical of many thousands in Asia, in Africa, and in the Middle East today.

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 (Follows ABC Convention in Seattle)
 Leave Seattle June 23, 1956, 8:45 a.m. by Northwest-Orient Airlines. Arrive Anchorage 12:30 p.m. same day. Study missions in Kodiak, Valdez, Cordova, and Fairbanks. Return to Seattle July 1, 9:30 p.m.
 Price: only \$290, including tax



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Dr. John W. Bradbury

Editor of *The Watchman Examiner*, a religious journal which circulates throughout the United States and Canada, besides other countries throughout the world. Dr. Bradbury is a nationally known writer, commentator and world traveler. Dr. & Mrs. Bradbury will lead Bible study and fellowship hours on the Alaskan sea cruise.

Dr. J. Lester Harnish, pastor of Temple Baptist Church, Los Angeles is a prominent pastor, preacher and churchman. Dr. and Mrs. Harnish will assist on the air cruise to Alaska.

Additional Christian leaders of national prominence will be used as resource persons on each of the cruises.

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The Power of Good Will

By CHARLES A. WELLS

A FEW MONTHS AGO, there was little hope of peace. A thousand insoluble problems bore down upon us—the darkness, the atom bombs, and guns crowded close. Then out of desperation, men tried another way. Even the Russians realized that there was only one path open—that of good will. Fortunately, the United States had leadership that was quick to forget the threats, the fears, the angry words, and arose to meet the new friendliness with sincere good will. Whatever happens from now on, we have seen the miracle of good will at work. No problems were solved, no answers found for the riddles that have locked the world in a dangerous stalemate. Yet in a few weeks, war became remote and impossible to contemplate, as the light of hope broke through the gloom. If the good will continues, solutions will soon appear, for good will creates the atmosphere of compromise and agreement. The United States, as well as Russia, has made mistakes. Our intolerance has caused bitterness in the world, while Russia's cruelty has caused hatred. So there is room for both sides to move closer into the light. If we can now discover that good will springs from God's will, we shall be secure.

December Quiz

1. Hong Kong is (1) a Chinese protectorate; (2) an independent republic; (3) a British crown colony. Which is correct?

2. How many (approximately) Swatow-speaking Chinese are now living in Hong Kong — 1,000,000? 500,000? 200,000?

3. Only one American Protestant denomination formerly had permanent work in the Swatow area of China. What was it?

4. A chaplain sent forty gifts of money from service personnel to pastors back home. How many acknowledgements did he receive—twenty? six? thirty-nine?

5. How many men in military service dedicated themselves to the gospel ministry last year?

6. Christmas is a call to joy: the joy of a _____, the joy of _____, the joy of _____. Fill in the blanks.

7. Who was the Roman emperor when Jesus was born? Was he Julius Caesar, Caesar Augustus, Tiberius, or Constantine?

8. How many persons participate in the program each week at the Anadarko Christian Center?

9. What organization helps to maintain two schools: one for Indian youth and the other for Negro girls? Name the schools.

10. What mission field has just installed electric lights for the first time?

11. The denominational year ends December 31. It follows, therefore, that unless the \$_____ needed is in hand, the convention will have to begin the new year with a deficit. Fill in the blank.

12. A new book was recently published. The author says that free people have a moral obligation to give the world freedom. Name the book and the author.

13. Missionary Bengt I. Anderson will not be permitted to return to the Naga Hills. He writes that the Christian Nagas will continue the evangelical work. There is a church membership of (1) 5,000; (2) 10,000; (3) 100,000. Which is correct?

14. Who bowed his head in shame on a visit to the Soviet Union?

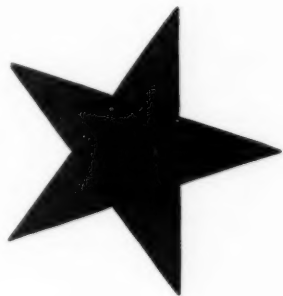
15. In Cleveland, Ohio, November 1-4, was held the National Conference on the Churches and Social Welfare. Who was the chairman? The conference "Message to the Churches" contained certain "unresolved issues." How many?

16. Whose office is "the pivot" around which the American Baptist Convention swings?

Answers to Quiz on Page 44

MISSIONS

He's
a son
of the
Chief



His richly beaded board shows he's the son of a chief.
But he's also the son of a heavenly King.

How will he know unless he is told? And who will tell him?

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This Christmas why not give someone in your family an annuity with the American Baptist Home Mission Societies?* A gift for life to one whom you love is also a gift to this babe and his mother.

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For further information write to

William H. Rhoades, Treasurer, 164 Fifth Avenue, New York 10, N. Y.

Woman's American Baptist
Home Mission Society
December, 1955

The American Baptist
Home Mission Society

Newsbriefs

Christmas Reunion In Rangoon, Burma

Christmas reunion is planned by members of the William C. Osgood family, American Baptist missionaries in Orissa, India. The Osgoods hope to spend Christmas with their son-in-law and daughter and small grandson, Rev. and Mrs. Clay Erickson and Kenny, who are studying Burmese at Rangoon. The Ericksons expect to be in student work at Moulmein. The Osgoods have been on the Indian mission field for several years. All are graduates of Linfield College, McMinnville, Oreg.

Work in Assam Will Go Forward!

Bengt I. Anderson, Assam missionary, now back in the United States, writes that the Government of India will not permit him to return to his work in the Naga Hills. Then comes this reassuring statement: "You will be glad to know that the Christian Nagas will continue the evangelical work. The churches are well organized, the leaders who have taken over responsibility are sincere and consecrated, although lacking in advanced training. But the Jorhat Seminary will provide the necessary preparation for those who are able to go there. Many of the older leaders have experiences in the work which will enable them to cope with whatever problems there may be. The translation work of the Old Testament, especially, will suffer. The New Testament is already available in six languages and portions in as many more. The vernacular Bible school now in operation will give Bible training to the young people and inspiration for evangelism. With a membership of close to 100,000 in our Baptist churches in the Naga Hills, the churches will go forward in the power of Christ."

Austin Inaugurated At Colby Junior College

Eugene M. Austin, formerly pastor of Baptist Temple, Charleston, W. Va., was inaugurated as president of Colby Junior College, New London, N.H., on October 19. He was invested with the ceremonial collar, the emblem of the president's office, by William Baird, chairman of the board of trustees. During the inaugural ceremonies, Dr. Austin announced that the first \$60,000 has been received in anonymous gifts for a new fine-arts building, which will be named in honor of Leslie Sawyer,

president of Colby from 1922 until his retirement last June. Members of the alumnae have voted to direct their fund-raising efforts toward this objective. Featured speakers at the inaugural ceremonies were U. S. Senator Norris H. Cotton of New Hampshire and Everett N. Case, president of Colgate University, Hamilton, N.Y. Winthrop S. Hudson, professor at Colgate Rochester Divinity School, and John W. Thomas, associate executive secretary of the Ministers and Missionaries Benefit Board, also participated in the ceremony.

Miss Hazzard Attended Hospital Dedication

Marguerite Hazzard represented the American Baptist Home Mission Societies at the dedication of the new Baptist hospital in Managua, Nicaragua, on October 30. Miss Hazzard was a member of the committee which first studied the need for increasing the facilities of the hospital, and has maintained an active interest in the development of the project since that time. Miss Hazzard currently serves as chairman of the committee on homes and hospitals of the American Baptist Home Mission Societies.

Baptist Schools Report Fall Enrollment

Bacone College, Muskogee, Okla., announces an enrollment of 176 for the fall semester. Included in this number are representatives of fifty-five Indian tribes from twenty-three states, plus students from Mexico and Panama. Mather School, Beaufort, S. C., reports an enrollment of eighty-six. This number includes seven eighth-

grade students, forty-seven high-school students, eleven special students, and nineteen enrolled in the coeducational junior college. The two schools, for Indian youth and Negro girls, respectively, are maintained under the auspices of the American Baptist Home Mission Societies.

Japan Missionaries Face Difficult Problems

"There is probably nowhere on earth (aside from Moslem lands) where it is harder to get people to make real, unequivocal commitment to Christ than it is in Japan." So writes Theodore W. Livingston, missionary at Morioka. "Time after time," he continues, "we have seen promising young men and young women succumb to the pressure exerted upon them by an eclectic, homogeneous, and pagan society. Even of the many who go as far as to make public profession of faith and receive baptism, a large number drift away from any active church relationship within five or six years. Antagonistic parents, girls married by parental arrangement into Buddhist homes (where they are often forbidden to attend church), jobs with extremely long hours and no Sunday holidays, the weakness of most churches in making the layman feel an important part of Christian work—these and other staggering problems have thus far kept the churches small." But Mr. Livingston declares that, despite those difficulties, the gospel is making a deep impression upon the thinking of Japan. As an example, he recalls an experience of the thirty American Baptists who recently toured Asian mission fields under the leadership of Ralph M. Johnson. Through the good offices



Kindergarten at Bacolod Christian Center, Philippines, in last year's dramatization of the birth of Christ. Gifts of the Wise Men may be seen in front of the manger, and the Filipino star (symbol of Christmas in the Philippines) hangs to right of picture. Shirley Neeley, daughter of Mr. and Mrs. Taylor D. Neeley, missionaries, portrayed the part of Mary

of an influential Japanese Christian layman, they were able to meet, talk, and shake hands with Prime Minister Hatoyama. Writes Mr. Livingston: "This is somewhat indicative, we believe, of the esteem in which Christianity—sincere Christianity—is held by important people in this land."

B. M. T. S. Breaks Ground For Chapel of the Crosses

Ground-breaking ceremonies for the new chapel of the Baptist Missionary Training School, Chicago, Ill., were held on October 3. Cay Hermann, president of the alumnae association, presided. Other participants included Werner G. Keucher, school president; Ina Burton, chapel-fund chairman; and Mary Apolar, student-body president. Funds for the new building, to be named the Chapel of the Crosses, were contributed by alumnae and friends of the school, which is operated under the auspices of the American Baptist Home Mission Societies for the purpose of training women missionaries and other Christian workers.

Filipino Wedding In Jersey City

A wedding of significance to the American Baptist world mission took place at the First Baptist Church, Jersey City, N. J., on October 16. Fortunata Boyles, a nurse at Margaret Hague Hospital, Medical Center, and Frederico Regner, were united in marriage by A. B. Drummond, minister of the church. The Christian friendliness committee, Mrs. William Schult, Mrs. Floyd Peters, Mrs. W. Nelson Silcox, and Mrs. A. B. Drummond,

and Jo Ann Drummond arranged the dinner for the wedding couple and thirty guests at the pastor's home. Both the bride and the six young women who participated in the ceremony are graduates of the Iloilo Mission Hospital in the Philippines, which will celebrate its Golden Jubilee in March, 1956. The young women are exchange students studying and serving in the Jersey City Medical Center. Early in October, Mr. Drummond had the pleasure of baptizing Mr. Regner, and later received the young couple into the fellowship of the church.

Student Center Near Rangoon

Addison J. Eastman, Burma missionary, reports on the work among students in Rangoon. He writes: "Almost a year ago, when Prime Minister U Nu laid the cornerstone for the Student Christian Center building in Rangoon, he said enthusiastically, 'Here is something worth telling to the whole world.' He was speaking to a large group of university students and Baptist leaders gathered at the new building site, and was referring to the fact that here was going to be a service project run by Christians but opening its doors to all students in the university, regardless of race or religion. He may have been the first to speak so enthusiastically about the center, but he has by no means been the last. Since the building was completed last June and the program launched in July, any number of people from different vocations have looked in and said, 'This is just what we needed. Let us know if we can help.' Already nearly

three hundred have become members, more than fifty of whom are non-Christians. A program is being developed based on the needs of the students. There is nothing like it anywhere in the university area, and it is welcomed by all those who are concerned with student welfare.

Church Conducts Commissioning Service

At the worship service on Sunday evening, September 25, the First Baptist Church, Roseburg, Oreg., of which Raymond W. Schaefer is minister, conducted a commissioning service for Nick Neufeld, recently appointed by the American Baptist Home Mission Societies to serve as Western area director of the Juvenile Protection program, under the department of the cities. This is the first time such a commissioning service had been held for a missionary working under the Juvenile Protection program. Mr. Neufeld attended Central Baptist Theological Seminary and William Jewell College. He has had pastorates in California and at Riddle and Stayton, both in Oregon.

Harry E. Coulter Receives Degree

Harry E. Coulter, pastor of the First Baptist Church, Boise, Idaho, received the honorary degree of doctor of divinity at the annual convocation of Linfield College, McMinnville, Oreg., in September. President Harry L. Dillin conferred the degree in behalf of the college for Dr. Coulter's achievement in support of Christian education and for his work with young people.

Organizes Opposition To Race Tracks

Five applications for harness race tracks with parimutuel betting have been rejected by the state racing commission of New Jersey. Hearings on these tracks were held during the past summer in five counties. Opposition was organized in each county by Samuel A. Jeanes, pastor of the First Baptist Church, Merchantville, who also appeared at each hearing in behalf of the antigambling committee of the New Jersey Council of Churches.

More Workers Needed In Belgian Congo

In a recent letter, Mrs. A. C. Osterholm, missionary at Vanga, Belgian Congo, writes of changes that have taken place since she and Dr. Osterholm arrived in the Congo in 1926. Among other things she mentions their nice brick house instead of the small mud house with dirt floor and grass roof, and electric lights instead of



Filipino wedding (left to right): Abigail Bella, Mrs. Eufemia Villavieja, Magdalena Vocal, Fortunata Boyles, A. B. Drummond, Frederico Regner, Constantino Trani, Louisa Sisson, Louisa Po, Maura Villavieja

December, 1955



President Fleming

GREETINGS FROM BERKELEY

As the Christmas Season draws near the hearts of all at Berkeley reach out in affectionate remembrance to Alumni and "Friends of Berkeley" at home and abroad. We rejoice in all of these Servants of the Master who are spreading near and far the "Gospel of Great Joy" which the Christmas Angel announced. May the joy of God's Unspeakable Gift fill every heart at this blessed Christmas Season.

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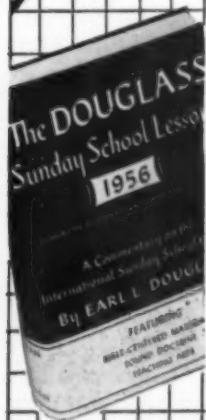
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smoky kerosene lamps. She writes of running water, refrigerators, washing machines; of a helicopter, expected momentarily, bringing a medical expedition to her own back door. Then she comes to "the greatest change of all"—the increase in church members from 250 to 26,000. More than three thousand converts were baptized last year. She continues: "From our schools have come five hundred Christian teachers and evangelists, as well as nurses, shop men, and others. Our greatest school need is missionaries trained for high-school work. . . . Medical work is handicapped because of a shortage of doctors. We need at least four. Dr. Osterholm is the only doctor in our Kwango field."

Robert A. Elfers To National Council Staff

Robert A. Elfers, for the past five years editor of *Young People* and *The High Call*, American Baptist youth publications, is the newly elected director and editor of the department of adult work of the Joint Commission on Missionary Education of the National Council of Churches. Mr. Elfers will direct the production of adult publications for the commission, which under the publishing imprint of Friendship Press produces annually upwards of one and a half million pieces of missionary-education literature for adults, youth, and children.

New Director For Radio-TV

Frederick L. Essex, director of public relations for Colgate Rochester Divinity School since 1950, is the newly appointed director of radio and television for the American Baptist Convention. He succeeds Roy I. Madison, who resigned in September to accept a position with the American Bible Society. Mr. Essex was a director and producer of network radio programs for an advertising agency from 1941 through 1946. When the American Broadcasting Company opened a station in Rochester, N. Y., in 1947, he was made its program manager and assistant to the general manager. In 1950, he joined the staff of Colgate Rochester Divinity School. Since 1951, he had worked on the school's centennial program.

Radio Bible Talks Scheduled for December

The American Bible Society will present its winter series of broadcasts on Radio Chapel over Station WOR, New York, N. Y., for the four Sundays in December. Three of the addresses will be given by Francis Carr Stifler and the fourth by Laton E. Holmgren,

MISSIONS

foreign secretary of the American Bible Society. The program will be: December 4—"The Bible in Family Life," Dr. Stifler; 11—"The Plight Before Christmas," Mr. Holmgren; 18—"Wondrous Things Out of Thy Law," Dr. Stifler; 25—"The Book That Came Alive," Dr. Stifler. The broadcasts will be heard on Sunday, 9:30 to 10:00 A.M. Eastern Standard Time.

William Axling Fund Established by Home Church

The First Baptist Church, Lincoln, Nebr., honored William A. Axling recently by presenting him with a William Axling Fund scholarship check, an annual \$100 gift to a worthy Japanese student studying for the ministry. Dr. and Mrs. Axling have been members of this church for about sixty years, having attended there when they were in college. They were married in that church and Dr. Axling was ordained there. The church is giving the scholarship in recognition and appreciation of the work the Axlings did in Japan for more than fifty years, and the scholarship is to have a threefold purpose: (1) to help a worthy Japanese student; (2) to perpetuate the memory of Dr. Axling among Japanese Christians; and (3) to stimulate missionary interest among members of the church. Now retired from the mission field at over eighty years of age, the Axlings continue to give an active witness for Christ as they speak and work in this country. During the past year Lincoln First increased its missionary giving by more than 25 per cent. Pastor is Gordon H. Schoeder.

Otto Nallinger Joins Board of Education

Otto Nallinger became, on November 16, the assistant director of the department of theological education of the Board of Education and Publication of the American Baptist Convention. He had served as secretary of the South Dakota Baptist Convention since 1951. Mr. Nallinger's first assignment will be to serve as the director of the Central States Project, which is designed to integrate the resources of several agencies within the convention to provide trained leadership for the churches in the five-state area of Iowa, Minnesota, North Dakota, South Dakota, and Nebraska. Recruitment, pre-service and in-service training, larger parish plans, auxiliary leadership (women, retired pastors, student and lay pastors), and minimum salary plans are among the primary emphases of the project, with particular reference to securing ministers with adequate training and denominational orientation and loyalty.

December, 1955



Students decorating the large Christmas tree that stands at the Student Center.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11

This Saviour lives today! Together we acknowledge His coming; and at Franklin, a seat of "higher learning", we should acknowledge Him not only with the mind, but with the commitment of the heart as well.

The students, faculty and staff of Franklin College extend to each of you our warmest greetings at this joyous season.

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The project integrates the programs of the Commission on the Ministry; the Commission on Rural Advance of the Associated Home Mission Agencies; the Minnesota Convention of the American Baptist Churches; the Baptist State Conventions of Iowa, North Dakota, South Dakota, and Nebraska; the Twin City Baptist Union; the American Baptist Home Mission Societies; the Ministers and Missionaries Benefit Board; and the Board of Education and Publication.

New Church Organized In Toledo, Ohio

Charter-member night for Judson Baptist Church, Toledo, Ohio, was held on September 21, with applications for membership from forty-six persons, twelve of these coming by baptism, seven by restoration, and the other twenty-seven by letters from seven churches of three states. Thus Judson Baptists, who had been meeting as a mission since June 1, became a full-fledged church. It is the first new church to be formed in the Toledo Baptist Association since the founding of the Macedonia Baptist Church in 1918, thirty-seven years ago. Judson Baptist Church is the result of efforts which began last February, when Warren E. Jackson came from Sheridan, Mich., to study areas of Toledo and its environs in order to find a place where a church might be started. After two months of study, it was decided to start work in the northwest suburban area of Toledo. This decision was arrived at with the help of the committee on missions and church extension, of which Charles E. Kempton and Siebe S. Feldmann are cochairman. A site committee, composed of two members each from First Baptist Church and Ashland Avenue Baptist Church helped in choosing and securing a site at 2880 Laskey Road. It is hoped that a building may be started in 1956.

Anniversary Celebrations

First Baptist Church, Winona, Minn., its 100th, October 1-2. G. G. Phillips, pastor.

First Baptist Church, Pawtucket, R.I., its 150th, October 16-23. E. C. Prime, pastor.

First Baptist Church, Groton, Conn., its 250th, October 19-21. D. C. Tuttle, pastor.

Newport Baptist Church, Newport, N.J., its 100th, October 19-23. John E. Johnson, pastor.

Linfield College, McMinnville, Oreg., its 100th. Harry L. Dillin, president.

Denison University, Granville, Ohio, its 125th. A. Blair Knapp, president.

World Christianity

By ANNA CANADA SWAIN

New Secretary, British Council of Churches

The British Council of Churches has just elected its first free-church general secretary. Kenneth Slack, a minister of the Presbyterian Church of England, succeeds R. David Say, who is now a rector in Hertfordshire. Although Mr. Slack is not yet forty, he has had wide experience both as pastor and as a religious editor.

Semantics And Christian Unity

Language barriers are the subject of a good deal of discussion in the World Council of Churches. Even those who can speak English well claim that they can be more effective in their native German or French. As for the Asians, the problem is even more difficult. Not long ago a translation of the name "Protestant Episcopal Church" came out in Chinese as "The Church of the Kicking Overseers."

Ecumenical Work Camps

The Ecumenical Work Camps may well go down in history as one of the most important agencies for the promotion of international justice and good will. Their challenge to "come and build" not only has produced badly needed buildings and roads for people in need, but has led to the rehabilitation of despairing men and women and given youth of the West an urgent sense of responsibility to build a new kind of world. The willingness of young people to pay their way to distant places; to do hard, manual labor; to pray and to study their Bibles with other young people, despite language barriers—these things have made deep impressions around the world. During the past summer the opportunities for service were varied: Near St. Quentin, France, a home for aged people was well repaired; near Rome a Protestant youth center added to its equipment; in Trondheim, Norway, in a new housing area, a small church was constructed; in Nysted, Denmark, a man who had himself lost both hands, was assisted in building an international home for the rehabilitation of handicapped young people; on a lonely fishing island in Finland a tiny church partly destroyed by a storm was replaced; in Lefkohori, Greece, a village destroyed in the civil war of 1947, and now partly restored by UNESCO and an American college, rocks, collected by the the inhabitants,

MISSIONS

were built into a church; in Korea a dormitory for Christian students at Kyung Buk University was built. In the U. S. A., in Delmo, Mo., a community center was enlarged; at Ganado, Ariz., an irrigation dam on an Indian reservation was improved; and in Swannanoa, N. C., log cabins were built for an interracial conference center.

The Kikuyu And Tragedy

All over Africa there is today stark tragedy. Seething resentment of the white man, fomented by fanatical and often self-seeking black leaders, has for many months now made Kenya especially a place of danger for both blacks and whites. In large detention camps thousands of Africans are waiting with impassive faces to be screened. Families are separated, and latest reports would indicate that the women at least are getting very weary of the ordeal through which they have been going. Since the Kikuyus have always lived in scattered homes, not in villages, the new plan of the Government to place all loyal Kikuyus in villages for their own safety, is bringing about a social change which is much disliked. Some Africans see Mau Mau as their only way to reach national independence. Others are loyal but are devoted to their own people. All are agreed on the practically impassible barrier between them and the European. A deeply religious group, many of them have gone from paganism into Christianity. Many others who had gone into Mau Mau by taking the oaths have turned from it and are seeking help in either Christianity or some other faith. A very large number, mostly Christians or thoughtful pagans, have been either killed or tortured because they have refused to take the oath. The Kenya Europeans have been stirred to the very depths by what has happened and are desperately looking for a new way of life.

Pakistan Christians In Politics

Stern warning has been given to the Moslems by the Pakistan joint Christian board that the state must live up to its promises that religious minorities shall be allowed to elect their own representatives to the National Constituent Convention.

Luthern Film Is Banned

Although the now famous film of the Reformation has now been seen by millions in twenty-six countries, it has been banned in the Philippines, Peru, Egypt, and the French Catholic province of Quebec, Canada.

Letters...

TO THE EDITOR

SIR: Enclosed is a check for \$10 to be used at your own discretion for those who are unable to pay for subscriptions for *MISSIONS*. Having been a subscriber for many years, I would not be without a single copy. Another lady in our church and I have fun finding the answers to the eighteen quiz questions and usually find every answer. For a missionary-minded, praying, and giving church, each member should read *MISSIONS* from "cover to cover."

MRS. J. M. CARLSON

Menlo Park, Calif.

SIR: I was an ardent supporter of the old League of Nations, and now of the United Nations. I wish to congratulate you for the editorial "Ten Determined Years." It is well balanced, accurate, and statesmanlike. Edwin A. Bell's article on Europe is really wonderful. Here are facts, revealing the "real germ" that is causing so much confusion in our world today—Christianity versus materialism.

WILLIAM M. LIVENGOOD

Seattle, Wash.

SIR: May I congratulate you on your forthright approach to, and understanding of, the issues and purpose of the United Nations, as expressed in your editorial "Ten Determined Years" in October *MISSIONS*. As an accredited observer at the U.N. for American Baptists, I find great pleasure in presenting this forceful presentation to the U.N. department of public information and to the U.S. mission to the U.N. This is one of the important ways we Christians have of influencing the affairs of government and of the world, by helping to prepare the climate for peace with justice and freedom.

MABEL B. MARTIN

Summit, N. J.

SIR: I owe my Christian life to the Italian Baptist Mission, Orange, N. J., which is no more. But my interest in missions is very keen. After I married we moved away from the nearest Baptist church and I now attend a Presbyterian church. I enclose a part of this church's program, showing that gifts to missions increased three times since it gave every family a subscription for the official magazine [*Presbyterian Life*]. Put *MISSIONS* in every Baptist home and God will do the rest.

JOSEPH P. CACOSSA

West Orange, N. J.

SIR: Please accept the renewal of our subscription for *MISSIONS* magazine, which is so masterly edited by you. We enjoy every line. We are grateful for the very interesting, informative articles from our ambassadors of the kingdom of God in all parts of the world, and for the editorials which make one think and give deep insight into the problems of these critical times.

MR. AND MRS. J. BELEHRAD

Yonkers, N. Y.

SIR: I was brought up on *Tidings* and *Helping Hand* and then on *MISSIONS*. For information and inspiration, *MISSIONS* is unexcelled. I would hate to be without it.

MRS. C. I. ALLEN

Massena, N. Y.



One Sunday I was early...

I was early, and I waited, worrying. How could I teach today's great lesson—to youngsters so full of electronics and space ships and science...

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As I See It

By WILLIAM B. LIPPARD

THE LATEST American church statistics, according to 1956 *Yearbook of American Churches*, widely publicized in recent months, leave me in a somewhat skeptical mood.

Of course, if there are 94,142,455 church members, including 18,448,621 Baptists, in the United States, it means that 60 per cent of the American people are attached to church or synagogue. Encouraging should be the steady upward ratio from 16 per cent in 1800 to 60 per cent today, and the significant growth in Protestant membership from 27 per cent only thirty years ago to 35 per cent as of now, whereas the Catholic increase is from 16 per cent to only 20 per cent. The nation-wide publicity given these statistics has prompted the over-all conclusion that the U. S. A. must be morally sound, supporting a wholesome religious life, and therefore a Christian nation.

And yet I am skeptical!

I question the accuracy of the statistics. *I simply do not believe that there are eighteen million Baptists in the United States.* Thousands of Baptist churches year after year fail to do some much-needed, ruthless housecleaning in erasing countless names of non-resident members, of inactive people whose church attachment is limited to attendance at Easter, who send their children to Sunday school in the hope that some faithful teacher will succeed where the home fails in character building. I imagine that other denominations are also guilty of this housecleaning negligence. I question the accuracy of 32,403,432 Roman Catholic members, since the figures include all Catholic infants, whereas Baptists, Disciples, and other evangelical churches list only adult and teen-age members.

My skepticism over the assertion that the U. S. A. is a Christian nation increases when I consider our crime waves; gangsterism; juvenile delinquency; second-class citizenship based on race and color; declining moral standards; marital infidelities; our terrific divorce rate, which too often means consecutive polygamy instead

of the simultaneous polygamy of pagan civilizations; increasing drunkenness; the huge, alarming number of alcoholics; political corruption; the stranglehold of labor-union bosses, whose men probably went to mass on Sunday and during the week paralyzed the New York waterfront; the enthusiastic support given by everybody, except a courageous few, to the grisly business of mass murder which is sanctified as war; the cheap, trashy, pornographic stuff that people read; the pernicious influence of certain movies (I cannot comment on television, because I own no TV set); and the appalling desecration of Sunday as a day of holiness and spiritual renewal. Surely, if 60 per cent of the people were active and faithful church members, these things would not so be.

Supporting the church-membership statistics is an immense expansion in church building. During the past ten years, as reported in *Time* magazine, the American churches spent more than three billion dollars on new and remodeled construction, as compared with one billion dollars during the preceding decade. Numerous magazines have featured articles on religion. There seems to be more Bible reading. Thousands of people competed in *The New York Herald Tribune's* series of fifty-four Bible-name puzzles. There seems to be an urge to greater piety. Prayers and Bible quotations appear on newspaper editorial pages. Prominent preachers publicly answer questions from numerous anxious and worried inquirers. Immense crowds are drawn to meetings conducted by a popular professional evangelist.

All this ecclesiastical well-being, this religious expansionism, encouraging and inspiring as it ought to be, nevertheless leaves me skeptical. I rejoice in this abundance of *religious activity*, even as I wonder how much it represents *religious vitality*. And I wonder to what extent this alleged American religious awakening is prompted and sustained by the current hysterical fear of communism, by widespread feelings of personal insecurity, by the all-pervading interna-

tional tensions amid which we live (with their threat of atomic annihilation), or by a new tendency to seek God as a resource in getting what a man or a nation wants in life. If such are the underlying motivations, then the awakening is likely to be shallow rather than deep, spurious instead of genuine, transient and not enduring.

These church statistics, complacently and joyfully hailed as evidence of American Christianity, merely register the quantity, factual or exaggerated, of Christian disciples. *They cannot register quality in Christian discipleship.* The moral life of America would be vastly enhanced and the moral as well as political leadership of America in world affairs would be immensely strengthened *if we had perhaps fewer but better church members.*

This month the whole world pauses again for one short day to observe Christmas. It should be an appropriate time for all of us to take stock of ourselves, to ask whether our church attachment is fraudulent or sincere, whether our church membership is hypocritical or genuine, whether we belong to the vast majority who constitute the mass quantity of disciples, or whether perchance we are members of the small minority who maintain the true and high quality of Christian discipleship.

As reported in *The New York World-Telegram*, a survey by a big whiskey distiller disclosed that "*whiskey is the most important gift among business men at Christmas!*" Is this a shocking revelation, or is it not? In order to capture this month's Christmas market, this distiller has ordered a huge quantity of fancy holiday decanters, packed in containers shaped like florists' boxes. The decanter is described as "a honey in design" and the New York newspaper predicts that if fancy glass will thus sell liquor, then this distiller is destined to reap a golden Christmas harvest. Recently *The United States News* reported 650 million gallons of whiskey in bonded storage, *equal to ten years' supply* at present rate of consumption. Obviously, whiskey producers are compelled to make feverish, spectacular, nationwide efforts, marked by Christmas desecration and irreverence, to sell that immense quantity of whiskey. We have fallen upon sorry days in this grand, supposedly Christian nation when the most important Christmas gift among American business men has come to be a fancy glass decanter filled with whiskey. If 60 per cent of the American people really are church members, then so large a multitude surely could speedily end such Christmas desecration.

December, 1955

EDITORIALS

DECEMBER is an excellent time for checking up on ourselves and on our world. What kind of year has it been thus far? Is the world any better than it was eleven months ago? Are its peoples more humane in their dealings one with another, more cooperative, more inclined to the ways of good will and brotherhood? Is the ideal of a just and lasting peace among the nations any nearer fulfillment? Perhaps the answers will depend, at least in part, on answers to questions that we ought to ask ourselves. What have we done to make the world better, more humane, more cooperative, more inclined to the ways of good will and brotherhood? What have we done to bring the nations closer to a just and lasting peace for all men? As Christmas approaches, what do we find in our inner selves? Are we more tolerant, more ready to forgive, more Christlike than we were eleven months ago? Let us think on these things as Christmas comes, as the year ends, and as a new year approaches.

A.B.C. Will Need \$720,000 More

SINCE May 1, the American Baptist Convention has been operating on a short fiscal year of only eight months, in order to begin on the calendar-year basis as of January 1. When the change was authorized, it was generally understood that this transitional period would have its financial difficulties. And now those difficulties are here according to schedule! A communication from Ralph M. Johnson, general director of the Council on Missionary Cooperation, reminds us that by December 31 the convention will need \$720,000 more than was received by that date last year. Dr. Johnson explains that the largest share of this amount will be needed to repay the \$380,000 which had to be borrowed to pay running expenses since May 1. But there is nothing new about this situation. Year after year the convention has been operating that way—borrowing money in the summer months and paying it back the following spring. So far as this short fiscal year is concerned, however, there will be no spring. The year ends December 31, in the bleak, cold winter. It follows, therefore, that unless the \$720,000 needed is in hand by December 31, the convention will have to begin the new year with an impending deficit. We cannot believe that American Baptists will permit the present year to end in that fashion. After all, it is not *more* money that the convention is asking for; all that is requested is that the money pledged shall be paid this month, when it is due. The short-year budget is only \$5,200,000, which is just two-thirds of what it would have been if the fiscal year had been a full twelve months. So the

obligation of every church and every church member among us is crystal clear. Let us pay our pledges now and send the money to state and national treasuries well in advance of December 31. In what better way could we approach the Christmas season and the new year? We could then begin the new year with a clean set of books. And an over-and-above gift to the Baptist world mission would make this a memorable Christmas.

A Church Grows In Nation's Capital

OUR NEWS COLUMNS this month carry the story of the cornerstone laying of the elegant new edifice of the First Baptist Church, Washington, D.C., on October 15. Back of this story is another—the story of the remarkable growth of a city church in a time when many city churches were finding it difficult to survive. It all began in December, 1936, when Edward Hughes Pruden became pastor. At that time the membership of the church was 775, and its annual budget \$17,000. Today, its membership is 2,000, and its annual budget \$240,000. Asked about the wide difference between these budget figures, Dr. Pruden explained that the present budget includes gifts to the church's building program. But, he added, that is being thought of as a permanent budget, rather than a temporary one, since paying for the new building and for additions to it will require several years. The church's gifts to missions when Dr. Pruden became pastor totaled a little more than \$5,000. During the past year they totaled more than \$33,000. Even while it was erecting its own building the church sent \$5,000 to help rebuild a bombed church building in Yokohama, and gave another \$5,000 to the Chinese Community Church in Washington, D.C. This church that is growing in the nation's capital is affiliated with the American Baptist Convention, the Southern Baptist Convention, the National Council of Churches, and the World Council of Churches. We would suggest to Southern Baptists that it seems to have lost nothing either in vigor at home or in missionary outreach through these relationships.

When an American Bowed in Shame

TELEVISION'S most poignant moment of the year came during a National Broadcasting Company telecast called "People," on Sunday afternoon, October 9. Joseph H. Jackson, president of the National Baptist Convention, U.S.A., was telling his viewers that during a visit to the Soviet Union a few weeks previously he had bowed his head in shame—not over something that

had happened there, but over something that had happened here, in the United States of America. "I had been talking about the ideals of the United States," said Dr. Jackson, sadly. "And then one evening I returned to my hotel to read a story about what was happening in the state of Mississippi—how the candidates for governor were basing their whole philosophy on race hatred. That was a time that I really bowed my head in shame. I hated for Russia to know that we had that kind of thing in the United States." Now, all that took place before the kidnap-murder in Mississippi of fourteen-year-old Emmett Louis Till, of Chicago, on August 28; before the perfectly legal trial in which two men, who had admitted the kidnapping, were acquitted of murder. Though the court followed the letter of the law precisely, and though the judge was fair in his decisions, the verdict shocked the nation and the world. Racism and the doctrine of white supremacy were so much in evidence throughout the entire episode as to cause all true Americans to bow their heads in shame. This kidnap-murder, mind you, did not take place in communist, police-controlled Russia, but in democratic, liberty-loving Mississippi. And yet the white supremacists in that state, and in other states, make the biggest noise in condemning communism and are first in line in horn-tooting, flag-waving ceremonies. Yes, Dr. Jackson, these things are enough to cause all of us to bow our heads in shame. In so far as possible, your fellow Christians sit where you sit, weep as you weep, suffer the same anguish of mind and spirit that you suffer. And we pledge our best efforts in helping bring to a speedy end such exhibitions of lawlessness and such outrages against human decency as took place in Mississippi nearly a century after the Emancipation Proclamation.

Trouble Brewing In Middle East

FROM the Arabian Sea westward to the Straits of Gibraltar, the vast expanse of hills and deserts called the Middle East is having its "time of troubles." At the moment, it is the hottest sector of the cold war. Beneath the desert sands of this large territory are oceans of oil that each side in the conflict would like very much to have. And living there are the peoples of the Arab world, who are as yet uncommitted in the struggle. Undoubtedly, it is what happens to the people, rather than the oil, that will determine which side the Arab world will choose if and when a choice must be made. For example, in French North Africa—Morocco, Algeria, and Tunisia—are twenty million poverty-stricken Arabs who must be reckoned with. Though France may have had legal grounds for withdrawing from the General Assembly of the United Nations because of the vote to consider the explosive situation in Algeria, she cannot on either legal or moral grounds withdraw from her obligation to the hungry, disillusioned people of the land. If she does withdraw from this obligation, then she will have no one but herself to blame if the Communists take over. In view of what happened in Indo-China recently, it would seem that France should have learned this lesson by now. But apparently she has learned nothing at all. As a matter of fact, all the Western democracies, including the United States, have been entirely too reluctant to face the facts of the cold war. Seeing only

communist conspiracy or connivance in every uprising of outraged peoples, they have been largely blind to the demands of the economic and social revolution that is rolling like a tidal wave across most of the world. So they have thought that the way to deal with the situation was to put billions of dollars into military might, with only small change here and there for the social, economic, and political advancement of the common man in the troubled areas. And now, to make matters worse, an arms race is on between Egypt and Israel. From Czechoslovakia will go arms for Egypt, and possibly from Moscow will go technical and economic assistance. So the race is on for the allegiance of the Arab world. A newspaper editorial writer wonders why Russia "waited so long to throw in her lot with the Arabs and thus set in motion the fears, hatred and rivalries that have been there ever since the State of Israel was formed." In our thinking, however, the greatest wonder is why the Western democracies have been so indifferent to those very fears, hatreds, and rivalries, and have done so little toward removing them.

Toward a New Approach To World Missions

READERS of this magazine are aware of certain changes that have been taking place in missionary strategy in recent years. In field after field, trained nationals have taken over more and more of the administration and services of the several missions, because it was right and proper that they should have larger responsibilities and because the missionaries were needed for other tasks. In his excellent article in this issue, Loren E. Noren says that American Baptist missionaries are in Hong Kong at the request of Swatow-speaking Chinese Christians to work hand in hand with them as "partners in Christ" to meet some of the problems and opportunities which the churches are facing. A superb concept! It is in exactly that role that missionaries ought to think of themselves. Indeed, their greatest success lies in working themselves out of a job—in doing their work so well that their services will no longer be needed in a given field or area of service. It would seem that in India the political situation is forcing missionary work to conform to that concept—if there still are any missionaries who are reluctant to accept it. India's new policy, as announced in late summer, is that no new missionaries will be permitted to enter the country either as replacements or as additional members of the mission unless Indians are not available for the work required. Does this statement signify the defeat of missions in India? Not at all; not defeat, but triumph! The mission is wherever the church is, whether in India or in the United States. Indian Christians, as well as American Christians, can be missionaries—and ought to be. And, to employ Loren Noren's way of putting it, American Christians can, and should, work hand in hand with Indian Christians as "partners in Christ" to meet some of the problems and opportunities which the churches are facing. If visas are refused for new missionaries to enter areas where political tension is acute, as it is now in Assam and South India, let us try to understand the situation, seek other ways in which to render missionary service, and so continue to make disciples of all nations.

Response to the Nation's Needs

FIFTEEN HUNDRED PERSONS from forty-three states, the District of Columbia, Alaska, Puerto Rico, Canada, Switzerland, India, Germany, Japan, and Uruguay made church and social-welfare history in Cleveland, Ohio, November 1-4. They were the delegates, consultants, and accredited visitors who attended the National Conference on the Churches and Social Welfare, sponsored by the National Council of the Churches of Christ in the U.S.A. through its department of social welfare and its division of home missions. The conference was the first of its kind in the life of Protestant and Eastern Orthodox churches in the United States.

Roy G. Ross, general secretary of the National Council of Churches, called the conference "the most comprehensive meeting in this field in the history of the churches of America." It was, indeed. It was comprehensive in personnel. Its delegates, consultants, and visitors include church dignitaries, educators, sociologists, theologians, social-welfare leaders, and government officials. Present were delegates from the thirty-one member denominations identified with the work of the two sponsoring units of the National Council, and from state and local councils of churches. Special recognition was given to five organizations as associates: the Y.M.C.A., the Y.W.C.A., the Salvation Army, the Volunteers of America, and the American Hospital Association. Representing most of the leading welfare agencies that generally cooperate with the churches were accredited visitors and consultants.

Three years in the making, this conference was comprehensive also with respect to preparation. In a series of parallel studies, leaders of fifteen major denominations had explored the historical and theological bases of the welfare programs of their respective groups. Their findings were made available in a 120-page book, *The Activating Concern*. A second 214-page volume, *The Changing Scene*, based on an inventory of the vast health and welfare services of the nation's churches, deals with current trends and issues in the welfare field.

Additional preparation included a series of conferences across the country in September, in which churches looked into the needs and problems of church-supported hospitals, children's homes, and similar agencies. Moreover, advance materials ("working papers") had gone out to delegates assigned to twenty sectional groups. Ten of these groups, termed "functional," considered such areas as child welfare, health and medical care, and services to groups in settlements, hospices, and neighborhood houses. The second ten, called "general," dealt with such problems as church-state relations in social welfare, administering church agencies and institutions, and the role of home missions in social welfare.

Such was the behind-the-scenes picture as the delegates gathered in the Music Hall of Cleveland's Public Auditorium for the opening plenary session. Before them on a blue velvet stage backdrop was a twelve-foot cross, and above it, nearer the front of the stage, a giant streamer bearing the words of the conference theme: **THE CHURCHES RESPOND TO THE NATION'S NEEDS**. In a solemn moment of dedication the delegates prayed for

wisdom in order that they might be better equipped to perform their tasks, and so to use the gifts of God's providence as to bring hope to the discouraged, light to those who walk in darkness, comfort to those who are hurt, and strength to those who are weak.

Why such a conference? Chiefly because the church, which nurtured social concern and action in the nation until comparatively recent times and was the recognized leader in this field, now finds that it is doing only a small part of the nation's welfare work. Dr. Ross declared at the opening session that new developments and "a vastly changed situation" made it essential that American Protestantism take a new look at one of the three great ministries of the church—social welfare (the other two being evangelism and education). The church today, he asserted, "finds itself in a confused state of mind regarding its responsibilities" in the area of social welfare.

Conference Chairman Leonard W. Mayo, director of the Association for the Aid of Crippled Children, New York, N. Y., stated the "challenge of the conference" in these words: "to help determine how the church may become as effective today as it was in its early history in meeting the needs of the whole man." At one time, he pointed out, the church "was not only the spiritual center of the community, but to a very large extent the source of material relief, the protector of the homeless, the educational center, the haven of the aged and the ill, and the focus of all charitable activity." But not now. "Like the American home," Dr. Mayo continued, "the church has seen many of the functions it developed and nurtured pass into the hands of secular agencies."

So the conference set itself to the task of considering (1) the role and function of the churches in relation to the changing needs in social welfare, and (2) how the churches can help America meet its health and welfare needs. To accomplish this purpose the conference worked in plenary sessions, in sectional groups, and through its message committee—enough sessions to fill many hours each day of the four-day meeting.

The "changing scene" in the area of social welfare in the past thirty to fifty years is one of rapid growth, specialization, and secularization. Figures quoted from *America's Needs and Resources: A New Survey* reveal that total private welfare expenditures were estimated to have been \$1,278,000,000 in 1930, \$1,419,000,000 in 1940, and \$4,526,000,000 in 1950. Estimated expenditures for public welfare programs, however, were \$1,288,000,000 in 1930, \$5,428,000,00 in 1940, and \$12,348,500,000 in 1950. Thus expenditures for private welfare work were 250 per cent higher in 1950 than in 1930; but public welfare expenditures were some 900 per cent higher in 1950 than in 1930.

Recent estimates prepared for the Cleveland conference show the role of Protestant and Eastern Orthodox churches in this mighty drama of ministering to human needs. They have more than 2,700 church-related institutions and agencies, with total capital assets of

about \$3,350,000,000, and an annual operating expense of \$1,000,000,000. They have 700 homes for the aged; 800 services to children; 600 hospitals; 65 clinics, dispensaries, convalescent homes, and other health services; 550 neighborhood houses and settlements; 170 camps; 475 residences, hospices, and temporary shelters; 140 rehabilitation services; and other services and agencies.

As a part of the over-all picture, American Baptists, have 43 homes for the aged, 14 children's homes, and 6 hospitals. These have property value at \$25,000,000 and endowments aggregating \$9,000,000. They spent \$8,000,000 in building contracts in 1954, had operating expenditures of \$9,000,000, and served 35,000 persons. Additional thousands were served, of course, through our Christian centers, city societies, and other agencies and services classified as home missions.

But there is more work to be done in the immediate future—more for everybody. Speaking at one of the plenary sessions, Bradshaw Mintener, assistant secretary of the United States department of health, education, and welfare, said that population trends indicate that by 1965 we shall have 26,000,000 more people than we have today. There will be 25 per cent more persons beyond sixty-five years of age, 17 per cent more children under fifteen years of age, and a 13 per cent increase in the ages between these two groups. It follows, therefore, that, in order to keep pace with this population growth, social-welfare agencies, both public and private, must expand by at least 15 per cent in the next ten years.

Turning to the "increasing mobility" of the American people—moving from east to west, from farms to cities, and from cities to suburbs—Mr. Mintener maintained that these mobility trends will increase in the next few years. Constant movers, he pointed out, usually suffer the disadvantages of being uprooted. Especially acute are the hardships of migrant farm workers, who face constantly the perils of "low economic status, poor housing, lack of educational opportunity, and inadequate medical care."

In speeches and panels at plenary sessions and in group reports, two principles with regard to the relation of church-supported welfare work and the welfare work of public agencies became increasingly clear.

The first of these principles is the interrelatedness of the two welfare groups. There should be absolutely no competition between them. Each needs the stimulation that the other can give. Church-supported agencies need the knowledge and skills of the public agencies, and public agencies need the insights into human personality and the needs of the total man that church-supported agencies have to offer. Ira De A. Reid, professor of sociology at Haverford College, asserted that the church-supported welfare program should not compete "with professionally organized social-welfare programs, public or private. It may," he said, "complement and supplement these programs where necessary, but, in the main, such a program should have its own peculiar emphasis."

The second principle that emerged from the conference is that the church should be the conscience of society, by constantly keeping before it its obligation to serve the total needs of the total man. Declared Joseph P. Anderson, executive secretary of the National Asso-

ciation of Social Workers: "The church as social conscience can and must provide the moral and spiritual strength in our efforts to achieve community well-being and a fuller and more satisfying life for all the peoples of the world." In short, the best judgment of the conference was that the church can make its greatest contribution to social welfare by contributing something above and beyond professional competence. It can contribute concern for persons as persons as against treatment of cases, and provide a total life perspective as against helping to meet a series of emergencies.

The conference took note of the fact that many Protestant agencies are working in accordance with the highest professional standards, but that others are not. It encouraged all to join the national standards-setting organization appropriate to their fields of service.

In its last plenary session the conference adopted a 2,500-word "Message to the Churches," its only official pronouncement.

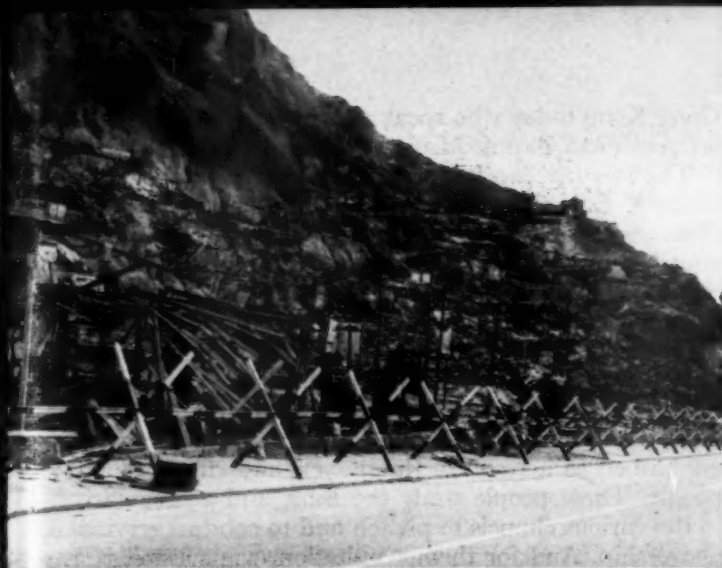
One section of this message stated that "our complex and rapidly changing society now requires a network of private and public services—national, state, county, and local," and that "to be effective in identifying and responding to the nation's needs, church bodies must tie action to study, and planning to social research." It declared also that Christian love is expressed "not only in personal deeds of kindness, but in a highly organized system of social and health services as well."

The message contained three "unresolved issues" of social policy which require further study. One of these was with respect to housing. After asserting that "adequate dwellings, on an open-occupancy basis, in which family life can flourish should be the goal of both religion and democracy," the document raised these pertinent questions: "Will the churches and their members challenge the current exploitation of racial prejudice as an argument against public housing? Are church members prepared to welcome new neighbors of other racial, ethnic, religious, or economic groups?"

The second unresolved issue was "how best to provide for the basic health needs of the nation's people." This was the question: "What combination of private and public health insurance plans can best put adequate medical, dental, and hospital care within the reach of all?"

The third, and most urgent, of the unresolved issues was with reference to the use of tax funds in church-related social-welfare programs. The message differentiated between "purchase of service" and "government subsidies for sectarian hospital construction," but asked with regard to each whether it violates the principle of the separation of church and state.

Next steps, as envisioned by William J. Villaume, executive secretary of the National Council's department of social welfare, are these: (1) the publication of a booklet based on conference reports for the use of lay people; (2) the first coordinated emphasis on social welfare by denominational agencies, beginning September 15, 1956; and (3) a conference of national leaders of the member denominations, January, 1957, to consider the policy of the churches and a program of action.



Hillside was home of several thousand refugees, who lived in makeshift huts. One fire made them homeless



View from Hong Kong Peak tram—business district, harbor, Kowloon. Twenty-five miles farther is red China

HONG KONG in World-Mission Strategy

For a century regarded as a steppingstone to missionary work elsewhere, Hong Kong now is seen to be a center of Christian witness to all Asia

By LOREN E. NOREN

FROM ABOUT 1860, when William Ashmore, Sr., and John W. Johnson were in Hong Kong preparing to open the South China Mission at Swatow, until recent years, Hong Kong was looked upon as a steppingstone in mission strategy. For a hundred years, very few American Baptist missionaries were stationed there—and then only for short periods of time. Hong Kong was a port through which missionaries passed en route to their work in China or to their homeland for furlough. It was a place to go for vacation and rest, for special medical care, or to purchase needed supplies and equipment. As a British crown colony, it was never regarded as a mission field itself.

This steppingstone role of Hong Kong is true also in the realm of trade and commerce. With its superb shipping facilities, it has been a transshipping point for goods to China from all over the world and from China to the far ends of the earth. However, since the Communists took over the mainland of China in 1949, this transshipping role has been greatly reduced, but in its unique way the colony has made readjustments. New industries, spinning mills, and factories of all sorts have been springing up by the hundreds, and it is no longer an uncommon sight to see goods marked "Made in Hong Kong."

The labor force for this expansion has been readily available in the countless numbers of refugees who have streamed into Hong Kong. In the past ten years, the population of the city has increased over four times, until now it stands at approximately two and one-half million. One can easily imagine the strain that this in-

crease has put on facilities for sanitation, education, medical care, housing, and water supply. For many months fires broke out in the congested squatter areas, where the refugees had built huts of wood and other easily inflammable materials. Precautions have been taken to reduce the frequency of these fires and extensive efforts have been made to resettle the fire victims in more permanent dwellings. Church bodies and missions have helped considerably in this program, but still much remains to be done.

This influx of people into Hong Kong has created many problems, but it has also presented the church with unprecedented opportunities. Here are people in need—desperate material and spiritual need. And where need is, there the church must go. Refugees who have come to Hong Kong prize the freedom to work, think, and believe as they please. Many are struggling with intellectual and spiritual problems. There is an atmosphere of searching and wrestling with ideas, and in such an atmosphere the Christian witness should be strong and clear. Overseas Chinese students look to the future with hope. They want to prepare themselves for future service and to find an orderly philosophy of life to guide them in a confused world. Refugee Christians look for the church when they arrive in Hong Kong. They come from all over China, speaking many different dialects and with many denominational backgrounds. They need help in getting settled and in developing new churches where they are needed.

A few years ago, churches in the United States were almost resigned to considering missions in China a lost

cause. But today we see how little was our faith. While we still cannot send missionaries to work in China proper, nevertheless we can work with the Chinese people. Millions of them are living throughout Southeast Asia, and in Hong Kong we have an excellent opportunity to maintain the bonds of fellowship with our Chinese fellow Christians. We can work with them here to build Christ's church. Present mission strategy no longer sees Hong Kong as a steppingstone to and from China, but as a strategic point where the Christian world mission must present to all Asia a vigorous witness to the power of the gospel.

The key word in Hong Kong today is "cornerstone." Churches and chapels have been springing up rapidly. Christian service projects for relief, medical care, education, child care, and youth work have been organized in large numbers. Every few weeks a new cornerstone is laid somewhere in the colony.

Several refugee colleges have been organized in Hong Kong. Foremost among them is Chung Chi ("Worship Christ"), an interdenominational Christian college, which this year graduated its first class of forty-two students. American Baptists are cooperating in this enterprise. Sara B. Downer, formerly of West China Union University, has been appointed by the Woman's American Baptist Foreign Mission Society to teach full time at Chung Chi.

BUT AMERICAN BAPTISTS' unique responsibility in Hong Kong is working with the Swatow-speaking Chinese. Though Cantonese is the language spoken most widely in Hong Kong, the Swatow dialect is spoken by the next largest group of people. There are approximately 500,000 Swatow-speaking Chinese in Hong Kong—one out of every five persons. American Baptists are the only American Protestant denomination that formerly had permanent work in the Swatow area, and to my knowledge there are only three Westerners in

Hong Kong today who speak the Swatow dialect. They are American Baptist missionaries.

The Swatow Baptist churches here were organized by Chinese Christians who were formerly members of churches of the Ling Tong Convention in Swatow. Each church is independent and self-supporting, and we missionaries have come at their request to work hand in hand as "partners in Christ" to meet some of the problems and opportunities with which the churches are now faced. One of the inspiring things about working with these churches is the evidence of a strong group of laymen and laywomen. Almost all of the churches were established as a result of the prayers and efforts of lay people. These people study the Bible and go regularly to the various chapels to preach and to conduct services of worship. And for them, "visitation evangelism" is a weekly experience, not an annual drive.

OLDEST AND LARGEST church is the Kowloon City Swatow Baptist Church, which began in 1938 as a small prayer group. Every few years it outgrew its place of worship, until finally, in 1953, it completed a lovely building which seats eight hundred persons. Already the new sanctuary is filled to capacity every Sunday.

From this church have sprung several other churches. The Hong Kong Swatow Baptist Church was established in 1948. Located in the heart of the most densely populated area of Hong Kong, it has an unusual opportunity to serve. Recently the church secured new premises, which increased the space several times and made possible the opening of a primary school.

The Shumshuipo Swatow Baptist Church, meeting as a prayer group for a number of years, was organized in 1952. This church recently called a seminary graduate, son of a former treasurer of the Ling Tong Convention in Swatow, to be its pastor. It has just moved into new premises and should develop into a strong church.



Edna D. Smith with women of Homantin Swatow Baptist Church. Emphasis is on Christian home and family life



Baptismal service at which Loren E. Noren officiated last Easter. Six churches had a total of 171 baptisms

The Homantin Swatow Baptist Church, established in 1954, is located in one of the most needy areas of the city. It is surrounded on all sides by wooden huts erected by squatters. If one were to list those who would be on the relief roll of the church, the list would have to include nearly every member. The church's present building is totally inadequate, but the members continue to support their church loyally and to hope and pray for a day when things will be better.

Newest of our Swatow-speaking Baptist churches is Mongkok Swatow Baptist Church. It is temporarily renting the third floor of a building on a principal street of the city. Formally organized in 1954, with seventy-six members, the church has grown to over one hundred members. Its rented room is entirely too small for its present needs.

THESE CHURCHES have all grown up independently, but recently they have been feeling more and more the need for working together if they are to meet the opportunities adequately. Within the past year, they have organized a joint committee of Swatow Baptist churches. Through this committee they exchange ideas and plans and develop certain projects in which they may cooperate.

There is a good spirit of cooperation among the young people. Several times each year they have a joint retreat. These have been very helpful in building friendships, exchanging ideas, and deepening spiritual lives. One of the societies last year prepared a tape recording, the various activities and plans of the Young People's Fellowship. This recording, made in Swatow dialect, was sent to the Swatow Baptist Church in Bangkok, Thailand. The hope is that the young people in Bangkok will return the tape and tell something of their activities there.

Most of the churches have active Sunday schools and women's societies. Edna D. Smith has been acting as

counselor and co-worker with those engaged in this phase of the life of the churches. The women's groups have welcomed the opportunity to learn more about Christian home and family life. With encouragement and guidance, several churches operated successful vacation church schools this past summer. From one of these has grown a children's literacy class, which will continue the year round, for underprivileged children who cannot go to school.

Each of the churches is doing its best to alleviate some of the suffering and need in its community. Our American Baptist Mission and Church World Service have been able to help in small ways in this program. As fast as a church is financially able, it enlarges its quarters in order to meet the ever-present demand of those who would like to attend worship. Even in the face of these difficulties, the churches still try to reach out to other communities where there is no church. At present there are four chapels, in addition to the regular churches. One of them has just been dismantled, as it was located in a squatter area which is being cleared for resettlement. Plans are to secure land in the new resettlement area for the purpose of operating boys' and girls' clubs and other social-service activities, together with providing a place of worship on Sunday. The newest chapel was begun only a few months ago. Even before a service of dedication could be held, the meeting room was full to overflowing several Sundays.

Thus the work goes on. Visitors who have been through Hong Kong in the past year have, without exception, gone away thrilled with the opportunities which are present here today and with the determination of the local Christians to do everything in their power to spread Christ's gospel. As one church member said to one of our Mission Society executives, "If you American Baptists will help us to do the jobs that need to be done in Hong Kong, we can do much more than we are doing. But, regardless of whether you help or not, *we are going to do what we can.*"



Children from the Shaukiwan Chapel, started only a few months ago. Filled to overflowing first Sunday December, 1955



Simpson Shih (left) is pastor of the Homantin Swatow Baptist Church. Soong Kiam Hua is member youth group



Far from the warmth and cheer of home, these servicemen bow reverently at Christmastime. Their thoughts? Well, what would yours be if you were in their places?

We Must Not Let Them Down!

Young people in military service need the understanding, the encouragement, and the counsel of their churches back home—now!

By JOSEPH H. HEARTBERG

CHRISTMAS is an opportune time to examine the adequacy of the ministry of our churches to youth in military service. In most cases, churches have not as yet adopted adequate techniques for this ministry. Service personnel are more or less forgotten. Sometimes they are rebuffed by their fellow Christians, who act either wilfully or thoughtlessly.

There is, for instance, the serviceman who went to church in his military uniform and was promptly informed that members of the church preferred that he not wear his uniform next time he came. A stranger listening to the Sunday morning pastoral prayer in many of our churches would gain the impression that there is no concern on the part of the pastor or the people for the temptations and difficulties that young people in military service are facing. One chaplain, writing to pastors concerning more than four hundred new Christians who desired church membership, received ninety-five replies. Another chaplain, writing to thirty-three pastors concerning problems of families of service personnel from their own churches, and enclosing a stamped self-addressed envelope, received only three replies. Still another chaplain sent forty gifts of money from individual service personnel in his chapel to pastors of their

churches back home, but received only six acknowledgments. Only one in every five servicemen who are church members hears from his home church while he is in the service.

Most service personnel are stationed in distant places. The pastor is a busy man. Many people in the community have serious problems. The result is that the distant member is out of sight and so out of mind. This is true even while he is going through difficult experiences and facing the greatest temptations of his life.

The pastor and the people of his church have the responsibility of providing the spiritual help the serviceman needs in these circumstances. The pastor who calls regularly on those facing spiritual problems in his community, must also call regularly on those in distant places who are in spiritual difficulty and face severe temptations. These distant calls must, of course, be made by letters—regular and truly pastoral.

Some people find it difficult to adjust to the state of affairs where "something special" should be done for those in military service. Their reasoning is as follows: We have been praying and hoping for a peaceful world. To do anything for a man or woman who is training for military service, especially "something special," is

one way of helping the cause of war. (Let it be said emphatically, however, that some pastors who have strong pacifist points of view have been the most faithful in ministering to their young people in the armed forces. They have recognized that it is their responsibility to minister to all of their people, wherever they are and under whatever circumstances, according to their deep, personal needs.)

IT IS SHALLOW THINKING that deprives young people in military service of the counsel of pastor and church at a time when these young people themselves face tremendous conflicts concerning peace and war. Christian leaders themselves have not yet arrived at a satisfactory philosophy of life for the Christian in today's world. Clear thinking needs to be done at this point, since our young people are looking to us for guidance.

Christian churches should begin a program that will provide for every young person in military service an adequate pastoral ministry. We have more young people in the service than in all the colleges and universities of the land. A million leave the service every year. This is twice as many as graduate annually with B.A. and first professional degrees. Either they come out having grown in their spiritual life, or they have deteriorated. If they come out with low moral standards and inferior social practices, then they will tend to create problems in civilian life. But if churches adequately minister to their worldwide parishes, if pastors and deacons and church members adequately meet the spiritual needs of their members who are in the armed forces around the world, if they support the work of chaplains, then tomorrow these young people will be among the leaders of our nation. Last year, sixty-seven dedicated themselves to the gospel ministry under the influence of American Baptist chaplains. Thousands became Christians and were baptized.

This Christmas offers the opportunity to change the whole trend of recent years with respect to our churches' ministry to youth in military service. Let us make this Christmas the time when we begin a week-by-week, month-by-month, year-by-year Christian ministry to service personnel that will be adequate for our day.

Many service personnel are home for Christmas. They would be delighted to join with the board of deacons, the advisory board, or whatever group in the church is working out plans for this ministry. They know the needs and desires of young people in the service from their own experience.

The committee will consider what can be done at Christmastime, beginning this year and continuing year after year.

1. A special Christmas letter from the church should go to all service personnel. Make this a truly special letter, so that each person receiving it will feel that he is important in the life of the church.

2. List the names and addresses of service personnel in the church bulletin, with the request that members and friends of the church send them Christmas cards or personal letters.

3. The choir's Christmas music may be recorded and sent to church members in distant places.

4. Have one of your service personnel who is home

for Christmas have a special part in a service of worship during the Christmas season.

5. On the last Sunday of the year, college students are recognized in many churches. Increasingly service personnel are recognized at the same time.

6. Have a special party for all young people home for Christmas. Invite all service personnel who are home to this party, but also invite all young people. Service personnel like to forget their distinctions at such times as these. Some of them will have excellent slides to show.

7. Suggest to groups or individuals that they send as Christmas gifts to service personnel subscriptions for *MISSIONS*, *Crusader*, *The Watchman-Examiner*, *The Secret Place*, the state Baptist paper, and the local newspaper.

The suggestions listed above should stimulate other ideas for the Christmas season. This would be the beginning of a well-planned, year-round pastoral program for service personnel while they are away.

HELPFUL ELEMENTS in the year-round program which should be initiated this Christmas are:

1. The election of a standing committee or an individual in the church who would see to it that the annual program is carried out. The student and service personnel counselor may offer leadership. The pastor should be an active part of the plan.

2. A helpful element in this ongoing program is a regular, well-planned program of letter writing by the pastor, members of the committee, and members of the church. The letter-writing program should be well worked out, under the guidance of the pastor. It should always be remembered that this is a pastoral ministry. (A regular newsletter with interesting items may be part of this plan.)

3. To help church members remember their service personnel and their locations, their names and addresses, with their pictures, should be placed in the church vestibule surrounding a world map. Ribbons should run from the pictures to the locations where service personnel are stationed.

4. It is very proper for the committee to urge that each Sunday a period of silent or spoken prayer be devoted to the church members who are away from home, especially for those who face the peculiar temptations of military service.

5. An example of the type of event that can be arranged by this committee is a Sunday evening hymn sing, when favorite hymns selected by service personnel may be sung by the congregation. Recordings of this event sent to the service personnel are treasured.

Many other techniques can be developed by a consecrated committee. Helpful suggestions will be found in *Our Church's Ministry to Youth in Military Service*, available from the American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N. Y.

Christmas this year, then, offers the opportunity for our churches to establish an adequate pastoral ministry to service personnel. While doing so, we can make this Christmas truly happy for all our fellow Christians who are in the armed forces. And we shall be meeting their spiritual needs and truly extending Christ's kingdom in an area of critical need.

More Than a Merry Christmas

Christmas is a call to joy, not to mere merriment—the joy of a saving light, the joy of saving love, the joy of saving power

By RALPH W. SOCKMAN

OLD yet ever fresh, year after year, is the familiar greeting, "Merry Christmas!" Life needs its times of merriment, just as streams of water need their rapids to keep them pure. "Mirth is from God," declared St. Theresa, the mystic, "and dullness is from the devil." It is good at Christmas to let mirth and jollity come bubbling to the surface of our lives. But the limitations of merriment are seen if we try to interchange the traditional words of our holiday greeting and say "A Happy Christmas and a Merry New Year!" We can be merry on certain days, but hardly for a year.

The first Christmas greeting was a call to joy, not to mere merriment. "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Joy is more than mirth. It is a vivid and animating pleasure, inspired by the perception of something which seems productive of good. It quickens the spirit, enlivens the countenance, gives radiance to the eye.

As Lynn Harold Hough reminds us, "There is all the difference in the world between joy about a Savior and joy without a Savior." And he adds that "most of the cynicism of the world is the aftermath of counterfeit joys." When gaiety is but the passing stimulation of an artificial mood, when it is but the lightning flash of an appetite indulged, it leaves an emptiness like that of a deserted and disarranged night club on the morning after a New Year's celebration.

But Christmas continues and grows because it reopens the springs of genuine joy. It clears away the false and formal things which fill and clog our natures and lets the simple, elemental, natural things come through. The innocence and purity of childhood, the unfathomable love of motherhood, the kindly ministries of shepherds, the humble adoration of the wise men—in these we feel again the things by which and for which we are made. Although the earth may seem old with its burden of care, at Christmas it always is young.

While many will make merry without a Savior, let us try to catch the Christmas joy about a Savior.

First of all, *it is the joy of a saving light.*

Admiral Peary, after his long experience in the Arctic, declared that the worst menace which men had to fight was not the cold but the darkness. The long nights near the North Pole took a heavy toll of morale and health. Sunlight is essential to the health of the leaf on the tree, the skin on the body, and the spirit in the man. As a boy I was often afraid in the dark. It is not hard for me to imagine what terrors the nights must have held for

primitive men before they learned the laws of nature and the explanation of darkness. In their ignorance they peopled the shadows with frightening possibilities.

Hence it is little wonder that the Old Testament spoke of the coming Redeemer in terms of light breaking into darkness. Listen to the prophet: "The people that walked in darkness have seen a great light." The citizens of Palestine lived in a dark world. They had been overrun by conquering nations. They were satellites of the Caesars in Rome. Their sick souls tossed restlessly like patients in pain waiting for the dawn and a Deliverer.

IN THIS DARKNESS Christ was born at Bethlehem. He was hailed as "the life which was the light of men." The birth of Christ brought a saving light to illumine the life which is in each of us, to show us that we are not mere morsels of flesh raised from the dust and doomed to rot again into it, but that we are immortal souls, children of a Heavenly Father who so loves us "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is, therefore, fitting that Christmas should be the festival of lights. The date we celebrate follows the shortest day of the year. And the coming of Christ to our spiritual climate is like the return of the sun to our Northern Hemisphere. Christ brings the light and warmth and meaning which turn life's winter into spring. Our world, so filled with tension, at this moment may not seem to show it, but each year more of its people feel Christ's springtime in their hearts. And that is "good tidings of great joy."

A second reason for joy is that *Christ comes as saving love.*

Cynics have often charged that Christmas is only a perpetuation of pre-Christian pagan festivals. It is true that in the Near East some four thousand years ago, there was observed the festival of the New Year. And the Romans in their Saturnalia bedecked their halls with green trees and brought out candies. Earl Count, in his delightful book *Four Thousand Years of Christmas*, traces these pre-Christian counterparts of Christmas. But in all these there was very little element of love. So in Christ there came One so magnetic that he has drawn many pagan features into the celebration of his birth, such as the yule log, the Christmas tree, the jolly figure of Saint Nicholas. Why? Because Christ answers the hunger of the human heart for love.

AND THERE WERE in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2: 8–14.

The manger at Bethlehem is the beautiful beginning of the world's greatest love story. The Child cradled there grew up in the love of a Nazareth home. Out of love for his people he left his carpenter shop for the career of an unpaid teacher and healer. In love he lifted the broken bodies and hearts of the poor, the sick, the sinful. He loved them even to the end; for even on the cross he prayed for his persecutors. "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus gave his life, not only for his friends, but also for his enemies, even for all the world.

Since Christ's love was revealed, the world has never been as it was before. Out of his love have grown a new reverence for womanhood, a new career for childhood, a new concern for the home, a heightened spirit of humaneness toward the suffering, a quickened conscience regarding injustice. I am well aware of the darkness of our war-shadowed world, and yet I am confident that more people today are praying and working for peace and brotherhood than ever before.

NEARLY sixty years ago, a New York newspaper printed an editorial written to answer a little eight-year-old girl who had sent in a letter saying that some of her friends said there was no Santa Claus. Listen to the editor's answer: "Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except what they see. All minds, Virginia, whether they be men's or children's, are little . . . as measured by the intelligence capable of grasping the whole of truth. Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. . . . The most real things in this world are those that neither children nor men can see. . . . Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding."

That editor's answer has been called the most famous editorial in newspaper history. In these dark times we talk much about being realistic. We usually mean that we must take the darkest possible view of our dangers and our surroundings. I, too, want to be realistic. I do not want to be fooled by wishful thinking. But we can be deceived by foolish fears as well as by futile hopes.

So Christmas, with its sequel through the centuries,

convinces me that love is more lastingly real than our present hatreds, just as the sunshine is more lastingly real than the clouds. Therefore, I rejoice with those who first heard the "good tidings of great joy"; for the Savior born in the city of David brought a saving love.

And the Savior's light and love have proved also to be a saving power.

THE CHRISTMAS STORY contains an interesting study in contrasted powers. Joseph and Mary went up to Bethlehem because of a decree sent out by Caesar Augustus that all the empire should be taxed. Caesar Augustus—what a name to ponder! The mightiest monarch the world had seen up to that time. On his words the whole world waited. What did Caesar Augustus know or care about the poor carpenter's wife and her Babe in the little town of Bethlehem? And in the Christmas scene is another powerful figure, Herod, called "the Great." He had heard rumors that a rival might arise from among the Jewish people. He would risk no such danger. He bade the wise men bring him word if they found such a possibility. How helpless looked that Babe in the manger under the shadow of Herod's murderous intent!

A few years later, in the reign of Caesar's successor, Jesus died on a cross. But the lowly manger of his birth and the ignominious cross of his death did not stop the Christ from outliving both Herod and Caesar. Today they would scarcely be remembered except for their connection with the Christmas story.

Yet the supreme power of the One born in Bethlehem is that he saves people from their sins. That is why they called his name Jesus. That is the power above all others which our world so desperately needs today. And that is the reason above all others why Christmas to the Christian is more than merry. It brings the "good tidings of great joy" that "unto you is born this day in the city of David a Saviour, which is Christ the Lord."

As all of us rejoice once again in the joy and gladness of Bethlehem, may the spirit of Christ be born in us anew, teaching our love to remember, our anger to forgive, our kindness to forget. May that spirit make cheerful our homes, that little children may laugh and parents rejoice and the aged be happy. May it spread abroad of good will, so that hard hearts may be softened, fears may be lessened, and hopes may be lifted. May the joy of Christmas so fill us with compassion for our fellow men that we shall find new ways to brotherhood and peace.



General Secretary Reuben E. Nelson, looking chipper after recent illness, ready for duties of a busy day



Dr. Nelson shows Assistant Secretary W. Hubert Porter 'the book' on organization, work of General Council



The 'front office' opposite elevators on the twenty-third floor at 152 Madison Avenue, New York 16, N. Y.

The General Council

Coordinating the work of the societies, boards, agencies, and churches is the responsibility of the General Council, which

THE TOP FLOOR of an office building on a bustling midtown Manhattan street is the location of one of the most unusual offices in town. Almost in the shadow of the Empire State Building, it does not appear at first sight to be much different from other offices you have seen. The usual rows of desks and typewriters, plants and books are in view. To the east is a beautiful view of East River. Looking south on a clear day, one can see the majestic Statue of Liberty, symbol of American freedom which Baptists have always cherished.

But it is not the view that makes the office so interesting. It is the nature of the work performed here. This is the office of the general secretary of the American Baptist Convention, Reuben E. Nelson, at 152 Madison Ave., New York 16, N. Y. Across his desk flows correspondence and materials relating to every phase of American Baptist work.

What changes will a reorganization bring about? Where will headquarters be located? How can the programs planned at headquarters reach the six thousand American Baptist churches without an overlapping in schedules? These are a few of the problems that find their way into this office. They cannot be solved overnight, or by one man alone. Dr. Nelson works closely with the General Council, the advisory branch of the convention, in matters of this type.

The council is made up of the convention officers, the immediate past president, and thirty members elected at the annual meetings. They are pastors, laymen, and laywomen from America's big cities and small suburban towns stretching from New England to the West Coast. A sampling of professions serving the council includes a Supreme Court judge, a university professor, a postmaster, an inventor and manufacturer, the pastor of the largest Negro church in the United States, a man who owns and operates his own lumber company, an executive in the Federal Budget Bureau in Washington, D.C., three lawyers, a delegate to the United States mission to the United Nations, a wholesale oil dealer, and a Bell Telephone Company executive.

Dr. Nelson's office is the point of contact between the General Council and the man in the pew, and, in turn, with the council as it relates to the convention as a whole. It is the pivot around which the convention swings. For example, one healthy complaint sent to this office from the churches was that too many campaigns and events were scheduled for the same time. Channeled through the council, it led to a meeting with all of the societies, boards, and councils whose programs go into the churches. Each department presented its schedule of field activities for the next few years. They were compared one with the other to eliminate a duplication of effort. By common consent, each group agreed to wait in line with its programs until the council gives it the green light.

Yet not all items before the council can be handled by mutual conference agreement. Some require a special

MISSIONS

By R. DEAN GOODWIN

ards, agencies of the American Baptist Convention
l, while the convention itself created for just that purpose

resolution brought before the convention at its annual meetings. Sometimes, even after much deliberation, council efforts reach a temporary impasse and need to be worked over still further.

Imagine the patience of the committee that devised a plan for the reorganization of the convention, presented it at the annual convention in Atlantic City, took all of the constructive criticism lodged against the plan, and is now working and praying toward a more acceptable solution. This will be presented in resolution form ninety days prior to the next annual convention.

Picture the extensive work required to create a new annual convention each year. Details in connection with housing and auditorium requirements need supervision. An agenda of denominational business to come before the delegates must be drawn up. Items of business placed on the agenda will determine whether the convention will prosper or decline. The council acts in an advisory capacity to the program committee, and must recommend the program to the convention for adoption.

These are a few of the responsibilities carried by a group of men and women whose vision and scope guide the future of a worldwide missionary enterprise, whose field of concern reaches into every area of Baptist life.

On the recommendation of the General Council, the office of general secretary was created at the Boston convention in 1950. Until then, there was a corresponding secretary and a recording secretary. They were usually retired pastors giving part-time assistance. It soon became evident, however, that the administrative details of the convention required full-time handling. Dr. Nelson, then director of the Council on Missionary Cooperation, was called upon to fill this need.

The new system of a full-time coordinator made possible a tremendous amount of long-range planning in the General Council. It took form and substance through two enlarged policy conferences, to which representatives of all the boards, councils, societies, and organizations were invited as consultants. The first conference was at Crozer Theological Seminary, Chester, Pa., in January, 1952. Out of these meetings came the plans for the now-historic theological conference at Green Lake, Wis., in the summer of 1954. The Crozer meetings also set the stage for what was to become the Churches for New Frontiers Campaign. Central Baptist Theological Seminary, Kansas City, Kans., housed the second conference, which led to a survey of convention organization by the American Institute of Management. The institute reported on the question of headquarters location and the need for reorganization. These are perhaps the two most important issues before the Council at the present time.

Eventually, reorganization of some kind will come about, as well as relocation—either at a new address in New York city or in some other city. A reorganized convention will, of necessity, continue to have an organization whose task is similar to that of the present General Council.

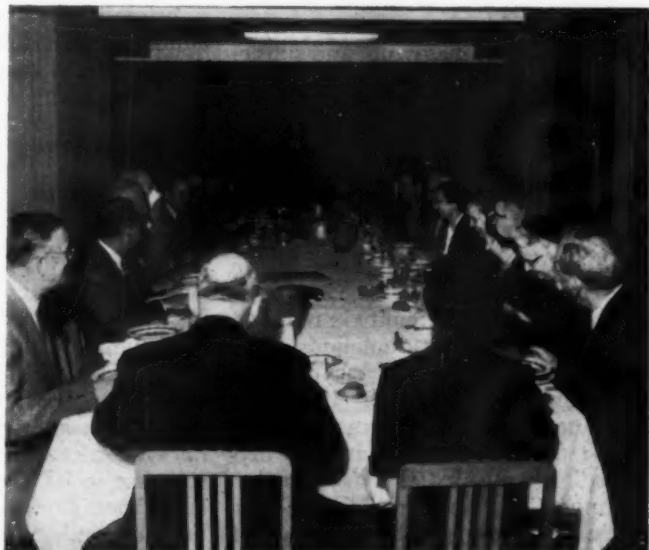
December, 1955



Work on the convention 'Year Book' is one among many duties of Edith I. Caster, an administrative assistant



Huddle on Seattle convention—(left to right) Charles A. Carman, H. R. Bowler, W. H. Porter, R. Dean Goodwin



Committee No. 3 (R. Claibourne Johnson, chairman) discusses reorganization with denominational executives

Among the Current Books

LEARNING TO HAVE FAITH. By John A. Redhead. Abingdon Press. \$2.00.

These fifteen sermons are concerned with the practical application of faith to daily living. Though not a theological treatise, the book deals with fundamental religious verities. The first sermon answers the pertinent question, "What is the use of faith?" The writer then explains how Christian faith is acquired and how it applies to one's relationship with Christ, to prayer, forgiveness, others, and the world. Attention is focused on the importance of faith in discovering the meaning of difficulties, defeat, and life eternal. The book closes with a study of how faith grows and how it restores and sustains the believer. Dr. Redhead dodges no issues, but sincerely and sympathetically faces stubborn and age-old questions with a serenity and assurance that inspires, elevates, and sustains.

MAKING RELIGION REAL. By Nels F. S. Ferré. Harper & Brothers. \$2.00.

Dr. Ferré states that his secretary said to him, "You are never so happy . . . as when you are working on a manuscript." One would realize the truth of this fact by reading this book. It radiates spiritual joy and optimism. To read it, not only does one good, but makes him feel good, even about "giving." Starting with the premise that religion is man's relation to reality, and that "a religious person is one who becomes right in relation to reality, and thereby attains his truest self," the author shows how religion is made real through thinking, reading, prayer, worship, friendship, giving, and suffering. One's religion is real when his mind drifts off toward spiritual and religious interests. Religion demands more than "letting go and letting God." It requires a directed and dedicated mind. By selective reading one's religion becomes more real, for reading helps to mold our lives. Since prayer leads one closer to God, it is the main highway to reality in religion. In worship the individual finds partnership with God. The author would restore the family altar, for "if religion is not made real through the family it will be difficult to make it real anywhere." Friendship with God makes for more genuine friendship with others. Self-giving lies at the heart of the universe. In the final chapter, on suffering, the author speaks out of his own personal experiences. When af-

flicted the total man suffers—physically, mentally, socially, and spiritually. But for those who look to God, every illness has its spiritual blessing.

DECLARATION OF FREEDOM. By Elton Trueblood. Harper & Brothers. \$1.50.

Books that bear the name "Trueblood" might well be stamped "Required Reading." Few writers seem to sense the crucial problems of our age, analyze and evaluate them, and come forth with a comprehensive and intelligent answer as he does. In this volume he gives thought to the paramount struggle between the free way of life and materialistic totalitarianism. He points to the obvious truth that neither neutrality nor anticommunism is sufficient. Hitler was a strong anti-Communist. Negative propaganda cannot win in the struggle for ideas. The contest requires positive thinking and dedicated action. Freedom is a moral idea. Free people have a moral obligation to give the world freedom. The new freedom must be positive. It is not "freedom from, but freedom to" something that humanity needs—freedom to learn, debate, worship, work, live, and serve. A free society guarantees mankind liberty and equality. The free must offer peoples of the world equality in opportunity, justice, and suffrage. The sacredness of the personality of each individual demands an economic order that recognizes and enhances his worth and significance. The book closes sounding a hopeful note. Behind the world order is moral purpose. For the Communists, morality is secondary, but for free people it is primary. A moral world is under Guidance that makes for right. This time of strain can become a time of greatness, if the contestants for a free world are committed to a belief in the valid demands of the moral law.

CHALLENGE AND CONFORMITY. By Kenneth Scott Latourette. Harper & Brothers. \$1.75.

A series of questions opens this 126-page book on "the interaction of Christianity and the world today." These are: "How does Christianity respond to the varying environments in which it is found? To what extent does it conform to them? What is their response to it? How far does it transform them?" Answers to these questions depend, of course, on what one means by Christianity and "response." In stating the issues, Dr. Latourette says that the "core" of the gospel to

which he is committed is "the amazing Good News in Jesus Christ who is both God and man and in whom God has supremely entered into history for the redemption of men." Hence the "response" to Christianity of peoples in varying environments is response to Christianity so defined. In applying this standard of judgment, Dr. Latourette finds that most of Protestantism adheres rather closely to Calvinistic theology, and that dissenting groups are distinct minorities. In Europe, in the United States, and the Orient he finds varying degrees of challenge to this "core," but, on the whole, conformity to it. In the closing chapter, however, he says that Protestantism as we know it is not necessarily the final form of the faith. "Indeed," he asserts, "if it is true to its genius it will not be. Other forms will issue from it. What they will be no one ought confidently to predict."

THE STRANGENESS OF THE CHURCH. By Daniel Jenkins. Doubleday & Co. \$2.95.

This fifth volume, in the Christian Faith Series, Reinhold Niebuhr consulting editor, is written by a London Congregational minister who is also a part-time teacher at the University of Chicago. He is well acquainted with church life on both sides of the Atlantic. The church is considered in the light of the history of all people who have called themselves "the people of God" from Abraham until the present time. The record of that movement, which reached its fulfillment in the church, had its beginning when Abraham obeyed God's command and accepted his promise, "Get thee out of thy country, . . . unto a land that I will shew thee: . . . and I will bless thee, and make thy name great; . . . and in thee shall all the families of the earth be blessed." The church is comprised of all those who have publicly confessed obedience and loyalty to God as he is revealed in Christ Jesus. God's promise to Abraham has been fulfilled in the church. Despite persecution and unfaithful members and amid change and decay, the church has justified its claim that its origin is in the action of God. The church possesses an unseen power of internal renewal because Christ guides, rules, and sustains it. He imparts to his followers his righteousness as they become incorporated in his body, the church. The order of the church takes on meaning only as God is magnified and Christ exalted through business, worship, preaching, and the ordinances. The book closes with a pertinent study of the church's relationship to other faiths, to society, and to the political state.

Partners IN THE BAPTIST WORLD MISSION

Offer 'Joy to the World'

JOY TO THE WORLD the Lord is come. This is the message of Christmas. We sing it in our churches and express it in greeting cards that we send to friends and loved ones. But do we really want to bring joy to the world, or are these just phrases that we repeat because it is the thing to say at Christmastime? Although we sing "Publish glad tidings, tidings of peace," what are we doing actually to implement the words of this hymn?

You and your church are being offered a tangible opportunity this Christmas season to bring "joy to the world."

To accomplish this and to help the churches "catch up" on their local-expense giving, as well as their missionary giving, the Council on Missionary Cooperation prepared colorful, yet dignified, end-of-the-year-emphasis materials. The poster, printed in the Christmas colors of red and green, is designed to be an attractive addition to the bulletin board of any church. It is hoped that every church in the American Baptist Convention will place this poster where it will remind all of its members of the true spirit and meaning of Christmas. A bulletin insert is available, using the same motif as the poster. It is suggested that this insert be used on either the first or the second Sunday in December. The wording on the "overleaf" will help to remind church members that they are celebrating the birthday of Christ. It will lead them to a fuller devotion to God, who gave his only begotten Son.

A special Christmas offering enve-

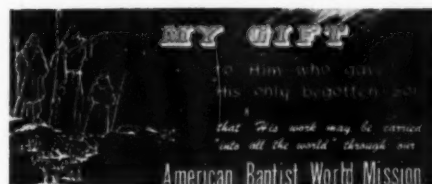
lope was prepared also for free distribution to the churches. Although churches using duplex envelopes and the regular weekly envelope systems have special Christmas offering envelopes included, it is hoped that churches wishing to remember the broader work of God's kingdom at Christmastime will use these special envelopes.

The end-of-the-year-emphasis program is designed for churches which desire to complete their mission share by December 31. It also offers opportunity to individuals and churches who desire to make an over-and-above gift to the mission field during this season. Church groups often look for an opportunity to give their Christmas gifts where they are especially needed. No gift can go further or mean more to the advancement of Christian work than a gift to our Baptist world mission through the Unified Budget of the convention. It is hoped that churches will remind their organizations of the opportunity that is theirs. It is hoped that American Baptists will recognize and want to share in this opportunity to "bring joy to the world through our church and its world mission."

By vote of the convention, the fiscal year of our American Baptist Convention is being changed from May 1 to April 30, to January 1 to December 31, to coincide with the calendar year. In order to make this change, it was necessary to have a "short" year consisting of only eight months, May 1 to December 31. The financing of this "short" year presented many difficul-

ties to the convention, because the eight-month period contained the three lean summer months of June, July, and August, when contributions from the churches are usually below those of the other months.

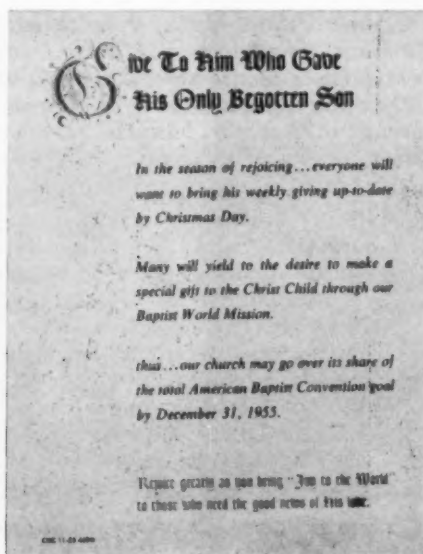
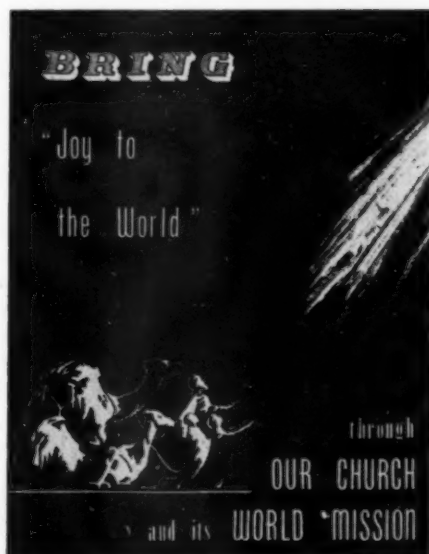
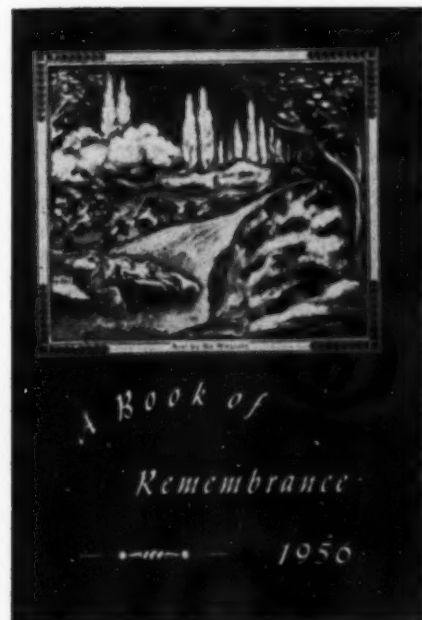
It was decided that a vigorous end-of-the-year emphasis would have to be planned throughout the months of November and December, in order for the work of the convention to continue as planned. Considerable confidence,



that the convention would meet its goal of \$5,200,000 by December 31, was expressed when the churches maintained a high level of giving throughout the summer months. A 15 per cent increase in receipts over the receipts of last year by December 31 will be necessary in order for the convention to reach its goal. As of September 30, the churches of the convention had contributed over a 12 per cent increase. Many areas reported increases from their churches well above the necessary 15 per cent.

'A Book of Remembrance'

All Baptists will enjoy the daily readings in the 1956 edition of *A Book of Remembrance*, giving vignettes of the work of our missionaries at home and abroad. They will thrill at the opening of a missionary box in Assam as described by Richard Beers, and feel the pathos and humor in the pen picture by George W. King, of Washington.



Birthdays of all missionaries and workers, active and retired, are indicated. The book is regarded as a necessary "working tool" by churches and church organizations, and it is recommended for students and family circles in daily devotion. The 1956 edition is accompanied by a program guide prepared by Elizabeth I. Fensom.

A Book of Remembrance is edited by R. Dean Goodwin, director of communications, of the American Baptist Convention, and Janet Muir. Miss Muir also designed the cover picture for this edition.

The book sells for only 75 cents a copy. It may be ordered from your nearest Baptist book store.

Under the Southern Cross

WE WERE a party of twenty-four American Baptists, visiting our mission work in Puerto Rico, Haiti, and Cuba, and nearing the end of our all-too-brief stay on the islands. The missionaries, the pastors, and their wives, from Oriente Province, Cuba, had prepared a delightful picnic supper in our honor at a beautiful park, high in the hills, overlooking the city and bay of Santiago.

While we visited in Christian fellowship after the meal, dusk fell. The stars above us and the city lights below us appeared. We asked if the Southern Cross could be seen at that season. Immediately, one of the missionaries pointed it out for us. It reached from the horizon almost to the zenith of the heavens.

As we gazed in silent wonder, we were reminded of the words of Jesus when he spoke of his coming crucifixion: "And I, if I be lifted up from the earth, will draw all men unto me." The thought came to us that during our brief visit we had come to know many missionaries and national leaders, who with us were seeking to lift high the cross of Christ. And we saw the partial fulfillment of his promise, as men and women, boys and girls were indeed drawn to him.

This is the ultimate goal of all our missionary endeavor. It is a joy to know that our gifts have helped and will continue to help lift high the cross of Christ, that he may draw many others unto himself.

Newton E. Woodbury

C. M. C. Field Counselor before Christmas.

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Christmas in a Burmese Home

Adapted from a Play

By RUSSELL E. BROWN

Burmese Home Decorations for Christmas—A Christmas tree is provided by placing a small potted tree, or a branch of a leaf-bearing tree in a pot of sand. This is often decorated with small balloons. The living room is often decorated with crepe paper streamers, and old Christmas cards are tacked up on the walls. Sometimes paper lanterns with a candle inside are used. The only furniture in the room is a low round table about 12 inches high at which the family eats, men sitting cross-legged on the floor, women folding their legs to the side. A religious picture or Christian motto is on the wall, and a small shelf with a Bible and a few books is in one corner. Several mats or small rugs are placed around the room for people to sit on.

The house in this play is a bamboo house, with walls of bamboo matting, and thatch roof. The Christmas lanterns hang at the open window at rear.

Burmese Costumes—The main feature of the Burmese costume is the "longyi" or skirt, which is worn by both men and women. It is made from a piece of cloth 36" wide and 1½-2 yards long. The two ends of the cloth are sewed together to make a tubular piece. Men wear it gathered together in front at the waist; women fold it over and tuck it in at the side. The women's blouse usually is buttoned up the side Chinese style, with plain round neck instead of the Chinese stand-up collar. However, with new fashions in Burmese blouses, any simple style blouse can be used. The men often wear a T-shirt for informal occasions. But for business or town wear, they wear a white shirt with detachable collar, minus the collar, and buttoned up to the top.

Characters—SAYA U CHIT PAY, called "a-pay" by children (accent on last syllable)—the father
DAW HLA TIN—called "a-may" by children (accent on last syllable)—the mother
AUNG MYINT—senior-high boy
MA KIN KIN—senior-high girl
MA CHIT MAY—junior-high girl
JAW THAN—primary boy

Time of Play—late afternoon of day before Christmas.

The lanterns at the window are lit, and a candle or oil lamp is burning on the table at center of room.

Two girls enter. Ma Kin Kin, holding a small vase and some flowers, proceeds to arrange them.

MA CHIT MAY: Oh, how pretty our house looks for Christmas. I wish it could be like this always.

MA KIN KIN: Yes, but it was so much prettier in our other house. I like these Christmas cards that our Sunday school teacher gave us.

MA CHIT MAY: Those flowers are very pretty. Where did you get them?

MA KIN KIN: Daw Than gave them. She had some orchids, too, but I didn't like to ask for them. They are so scarce this time of year. I wanted to pick the poinsettias, but she said if we pick them they will wilt very quickly.

MA CHIT MAY: Oh dear, everyone has flowers and trees but us. I don't like this crowded street and these mat houses.

MA KIN KIN: I know, but what can we do? When the fire came, everything was lost. We must live here for a while and then maybe a-pay will find us a house with a yard.

MA CHIT MAY: There aren't even any Christians on this street. Sometimes I'm afraid because I'm the only Christian.

MA KIN KIN: Remember what a-pay said—we are a witness here, living with those who don't know Christ.

[The flowers arranged, Ma Chit May sits on floor by table leafing through a book, while Ma Kin Kin stands by window looking out.]

MA CHIT MAY: When a-pay says that, I'm very brave. But when I'm walking down the street alone, I'm afraid.

MA KIN KIN: Remember when we had the prayer meeting last week, how many people crowded around our house to listen. And last Sunday when the Sunday school bus came for us, Ma Boo next door watched us go, and I heard her tell her mother that she wanted to go too.

[Mother comes into the room bringing tea bowls and a kettle of tea.]

DAW HLA TIN: Have you invited Ma Boo to the Christmas party at the church?

MA CHIT MAY: I don't dare. Her family might be angry.

DAW HLA TIN: Oh, I don't think they'd take it that way. Everyone likes a party, you know.

MA KIN KIN: Oh, I see *a-pay* and the boys coming up the street—just loaded down they are. [*She calls to them.*] Hurry, tea will be getting cold.

[*A-pay and boys enter and deposit packages on floor.*]

SAYA U CHIT PAY: Did you say tea? Just what I need after a hot day in town.

[*They sit down and drink tea.*]

MA CHIT MAY: Oh, you're on time. You didn't forget!

U CHIT PAY: How could I forget? I knew Kin Kin and Aung Myint have to get away early for carol singing.

MA CHIT MAY: How I would love to go, too!

DAW HLA TIN: You're a little young for these long evenings, daughter—though I agree it is fun to sing most of the night these beautiful cool evenings. Kin Kin and Aung Myint, you remember to wear your hats and scarves tonight. The temperature may be down as low as 60 or 65 degrees tonight, and I don't want you both down with pneumonia.

MA KIN KIN and AUNG MYINT: Yes, *a-may*.

U CHIT PAY [*finishing tea*]: Ah, I feel better now. Jaw Than, get me the Bible. So hot and crowded in the city today. Well let's keep our date with Ma Chit May to have a Christmas Eve family prayer meeting. What are we going to pray about?

[*All the family gather on the floor about table.*]

DAW HLA TIN: I want to thank God for Christ being born.

MA CHIT MAY: I want to ask God to give us a house with a garden, like the one we had before the fire.

MA KIN KIN: O selfish one—Christmas is not the time to want things for ourselves. I want to ask God to help us to do some good here on U Ba Wa Street.

AUNG MYINT: I want to pray that some who hear our caroling tonight will want to know more about Christ.

JAW THAN: *A-pay, a-pay*—please pray that Maung Sein will be able to come to our Christmas party at the church. I asked him today. He wants to come, and he is going to ask his *a-may* tonight.

MA CHIT MAY: You asked Maung Sein next door? If he can go, they will have to let Ma Boo go too. *A-pay*, pray that their *a-may* and *a-pay* will let them both go—and never mind praying for the new house.

U CHIT PAY: You're right. If we can help Maung Sein, and Ma Boo, and their parents to be interested in

Christian ways, maybe they'll come to know Christ. That would make it worth living here and not having our yard with the flowers. What shall we sing?

JAW THAN: I know "Jesus Loves Me" by heart now—let's sing it.

MA CHIT MAY: Oh, that's not a Christmas song.

DAW HLA TIN: Well, it does have a Christmas message. The love of Christ is what Christmas means.

MA KIN KIN: Yes, let's sing it so Jaw Than can sing, too.

[*They sing chorus of "Jesus Loves Me."*]

U CHIT PAY: Aung Myint, please read from the Bible. [*Aung Myint reads John 3:14-16.*]

U CHIT PAY: Let us pray—

O noble Lord God who dwells in the glory of the heavens, we thank thee that the Lord Jesus was born into this world so men of every country may know the true God. We thank thee for thy Holy Word in the many languages of the earth, telling the message of love. We thank thee for the Bethlehem star shining in our street tonight. We

pray that through us other boys and girls and men and women may come to know Christ. Bring the neighbors on our own street, as well as the neighbors around the world, close to the Bethlehem Child. And help us to want nothing but to honor thee this Christmas season. In the name of Jesus, hear patiently the prayer which we offer reverently and respectfully to thee, O Father. Amen.

[*As the prayer ends, the sound of a group of singing carolers is heard outside, coming closer. The children jump up and run to the door to listen.*]

MA CHIT MAY: Oh, wasn't that beautiful! Please sing another one before you go. Sing "Joy to the World."

[*As the carolers sing, Ma Kin Kin and Aung Myint quietly gather their sweaters, neck-scarves, head scarf for Ma Kin Kin and hat for Aung Myint, and go out to join the carolers. The rest of the family stand at the door, listening or joining in the singing. As the carol ends, the family calls "Thank you" and "Merry Christmas," and the carolers go away, singing another carol, which fades away in the distance.*]

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Christmas at Mather

By RUTH C. HUNTER

CHRISTMAS is a joyous season here at Mather. Carols, Christmas trees, and decorations help to set the festive atmosphere. A great fellowship of love encompasses us, because of God's great Gift to the world.

From one December until the next, Christmas is in the thoughts of the workers at Mather School, Beaufort, S. C. As you know, we have girls from the eighth grade through junior col-

lege. This number totals eighty-six. The business of finding suitable gifts for all, which are equal in value, so that no one seems to be favored over the other, is a chore of many months. However, since this is a Christmas chore and brings much joy to all, the teachers vie with one another in offers of help.

All year long, boxes for Mather arrive for the sales house. As these are unpacked, articles suitable for gifts are set aside, sorted, and stored until December. For some strange reason, all our girls want a doll for Christmas. This request is made known to the women of American Baptist churches, and as a consequence dolls appear in many of the boxes. Early in December, the correct number of dolls is set aside for each class. Those that need to be dressed are given to the class sponsors, who start the sewing themselves or see that someone else does. The dolls are always beautifully dressed.

On a designated night the faculty gathers in Mather Cottage. There is much talking and laughter as big



A group of Mather School girls enjoying their beautiful Christmas dolls

packages are wrapped for each student. Hard candy is munched as candy bags are filled. Then, with candles lighted, these "Santa's helpers" sit down for an hour of fellowship. Miss Anderson starts a game or two, and then presents to each teacher a package sent by some mysterious Santa. Coffee and glazed donuts, a Beaufort specialty, are served. Then comes the crowning hour, when faculty members join in singing Christmas carols and join heart and hand in prayer that the true spirit of Christmas may fill the heart life at Mather and overflow into the homes where the girls will go for the holidays.

It is almost traditional that the senior class of the high school shall present the Christmas story in living pictures. The past year the music director wanted the seniors to help with the music.

Mather entered a float in the Beaufort Christmas parade for the first time in 1955, and won first prize with the manger scene.

Like all young people, our students enjoy social activities. So each class has a special party in the month of December. The growing excitement tends to make minds wander in classes! Then, on the last evening before vacation, everyone gathers in Coleman Hall living room for the school party. After a program of games and carol singing, Santa distributes the gifts, which are piled under the tree. Everyone is excited and eager to see which group of dolls displayed on the table is for her class.

Last Christmas, all the students spent Christmas vacation at home or with relatives. Most of the faculty left for home or for a holiday trip, and so there were only three women, Miss Adams, Miss Williams, and I, left to share Mather Cottage. Tommy Jenkins, our fine maintenance man, came in for meals and for sociability.

It is always nice to relax after the children are gone. The peace and the quiet are wonderful! Especially is this so after the clamor of Christmas parties, Christmas singing, Christmas excitement! It is a good clamor, you understand, and we would not have it any other way, for we love to share in the good times of the girls. However, when the last ones leave and we know there are none left to supervise, no classes to teach, no telephones to answer, no details to remember, we literally take a long breath and sit in silence before the open fireplace. We three have known one another for a long time. We have shared happily in a work to which God has called us.

On Christmas Eve, we light our little tree and enjoy the heat of the fire in the fireplace, while we listen to

Christmas music on the radio. Before going to sleep, we each prepare a Christmas stocking, filled with tiny surprises for each one in the group. These we hang by the fireplace as we were taught in our youth. The next morning, we open all of our gifts which come through the mail. Then, last of all, we explore our Christmas stockings, with their clever selections. Though we are far from our homes and old friends, we feel near to them as we read their greetings and see their expressions of love. Though each of us has come from a different section of the United States, and different home backgrounds, we are a family unit here, because of our common interests in Mather. For Christmas dinner we separate and spend the day with friends near Beaufort.

The next week there are some sales-house boxes to be opened and records made of them. We alternate days off away from the campus. Last year, Miss Williams and I drove to Charleston to do a little shopping. In the course of some visits to the homes of students a few miles from Beaufort, Miss Adams and Miss Williams discovered a new student, who enrolled in January.

Before the students return, we take one last look at the barn annex, from which we took the wonderful accumulation of Christmas remembrance. We straighten out the rows of crayons and barrels and sweep the floor. The barn is filled with the echoes of happy voices. As we leave, we give thanks to God for the many Baptists whose thoughtful gifts make possible the deeply happy Christmas here at Mather.

Hanging of the Greens

By HELEN C. SCHMITZ

The hanging of the greens marks the opening of the Christmas festivities each year at Brooks House, Hammond, Ind. All groups from the nursery school through the adult share in the Christian center ceremony.

On the big night, early in December, every light in the Christian center burns brightly as members of Brooks House gather in their respective rooms and dress for the occasion. The clamor of excitement ceases when Dwight Klinck, director of the Christian center, asks each participant in the program to pray with him that the Lord will bless the night's activities and bring the true spirit of Christmas to all their hearts. Each year the outline of the program varies, but always incorporates the Christmas symbols. Mr. and Mrs. R. Sampson, long-time members of Brooks House and members of

the Maywood Baptist Church and of the Brooks House board, had charge of last year's program. The simple theme developed around a Christian family who celebrate the birthday of the Babe of Bethlehem.

The huge gymnasium gradually filled with friends of the center as the participants filed into their reserved places. The garland bearers and the echo choir filled the balcony; the senior choir, with ingeniously designed candles, sat in a bleacher facing the audience; and the rest, dressed as



The Nativity scene at Brooks House

snowflakes, Christmas-tree decorations, angels, shepherds, and magi, took their assigned places.

The program opened with group singing led by Mr. Klinck, other parts of the program followed—story, carols, hymns, Scripture, and adoration of the newborn Babe.

Still singing, the audience went to their respective homes, knowing that Christmas had once more come to Brooks House. The staff, realizing that extraordinarily busy days lay ahead, hastily put the center in order and retired to the staff living room for a time of relaxation. Here they reviewed with pleasure the backstage events of the evening, while they devoured a huge platter of cinnamon rolls, accompanied by steaming cups of coffee. About midnight, good-nights, were said and the missionaries who live outside the center drove home, while those who lived in the center talked quietly for another hour before turning off the lights.

Gradually complete quiet possessed the great brick structure which stands on the corner at 1047 Conkey Street. The holly wreaths in the windows gave mute evidence of the fact that Brooks House, a long-time force for peace and good will in East Hammond, stood groomed and ready to celebrate the advent of the Savior, in whose name the house served the people of its neighborhood.

Friendly Christmas Gifts

THIS MAY BE the eye-and-ear-minded era, but much of the best of life in the twentieth century—early or late—would be lost if the record were not available for reading, also. The influence of eye-ear appeal, however, has made books more attractive to those who have not learned the joy of perusing a page with anticipation of unexpected discoveries, the information sought, or the renewal of old friendship with a favorite author.

Almost everyone enjoys the privilege of introducing his friends to one another. The same kind of satisfaction comes to those who share good books with friends. So, a book at Christmas seems a delightful way to honor a friend.

The books on this page have been selected because they are winsome in appearance, and also because they will provide hours of happy activity for friends.

Venture of Faith. By Robert G. Torbet. The dramatic story of the American Baptist Foreign Mission Societies from their founding to the present day. \$6.00.

How Long the Night! By Claribel F. Dick. True story of the pilgrimage and pageantry of people triumphant over tragedy. \$2.00.

*Japan at the Mid-Century.** By William Axling. Christian witness in changing Japan. Proceeds for chapel in Japan. \$2.50.

The Young Church in Action. By J. B. Phillips. A translation of the Acts of the Apostles. \$2.50.

Papa's Wife. By Thyra Ferre Bjorn. A good story of a Baptist family in Sweden and the U.S.A. \$3.75.

Moment by Moment. By Margaret T. Applegarth. Devotional stories. \$2.75.

*Prison and Chocolate Cake.** By Nayantara Sahgal. India and the U. S. A. by the niece of Nehru. \$3.50.

The Oppression of Protestants in Spain. By Jacques Delpech. Foreword by John A. Mackay. \$2.00.

*Famous American Negroes.** By Langston Hughes. Biographies. \$2.75.

Winged Moccasins. By Frances J. Farnsworth. Story of Sacajawea, Indian woman leader. \$2.75.

Captured Words. By Frances W. Browin. Story of Sequoya, great Indian pioneer. \$1.75.

*Hope Rises from the Land.** By Ralph A. Felton. \$2.50; \$1.50.

Highways of Worship. By Mary Beth Fulton. Devotional reading. \$2.00.

A Book of Remembrance, 1956. Daily inspirational missionary readings; indispensable missionary statistics and maps. Annual 75 cents.

Missions Magazine. International Baptist magazine. Monthly. 25 cents. Annual subscription, \$2.00; club rate, \$1.50.

Little Playmate Series: missionary

* Illustrated

picture-story books (Navaho, Japan, the City). 75 cents each; set of three, \$2.00.

Picture Albums: *World Friends Spreading the Gospel; World Friends: Indian Americans.* (Sixteen photographs 9x12.) Each, \$1.00.

Why the Chimes Rang. By Raymond MacD. Alden. Color illustrations. \$1.75.

*Star of Wonder.** By Robert R. Coles and Frances Frost. Christmas story. \$2.25.

DOROTHY A. STEVENS

Christmas, 1955!

By WILLIAM J. KEECH

Going into the house, they saw the child with Mary his mother.—Matt. 2:11.

Matthew refers to "the child and his mother" no less than five times in the first chapter of his Gospel. Against this happy domestic portrait, with all that it conveys to the mind of love and care, there looms a sinister shadow in the account of the "massacre of the innocents"—just as it does in life today. And the sensitive mind asks the same questions all over again. Why? Was it

necessary? Could the divine purpose not have been carried out without this needless loss of innocent life?

And then we remember that here man faces the price of his freedom. For freedom presupposes a choice between alternatives, and this choice requires moral values. And moral values consist of good and evil; they include all the complexing grays in between.

But the story begins here. This seemingly favored child was one day not too far away to feel the sting of the same evil. But with this difference—that in so doing he would conquer it and become the captain of our salvation. "Call his name Jesus, for he will save his people." It was he who said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."

Today, innocent children know the ravages of hunger, disease, and homelessness. Helpless or underprivileged mothers clasp them to their bosoms, and death is the only answer. Even in homes warm with comforts, table laden, and in the care of the best pediatricians, they feel for understanding, guidance, and love. These children are in every country in the world. And they are in our homes. And far more than half of them may never learn to know the love of God in Christ unless you and I show it to them.

Christmas, this year and every year, cannot be complete in its joy and peace if you and I do not accept moral responsibility for helping some child, besides our own, somewhere in the world to find life that is real, and full, and abundant.

May this Christmas bring renewed hope and joy and peace to you. May it give you a renewed faith in the power of the Christian gospel, and a deeper sense of dedication to making its hope a reality all around the world. May it truly bring peace on earth.

'How Long the Night!'

Mystic simplicity, a bold faith, and sorcery with words only begin to describe *How Long the Night*, by Claribel F. Dick, a gift book graced with poignant revelations of a young Christian mother's hospital experience after a terrible automobile accident. The tone is victorious, and so is the patient.

From the author's anxiety for her husband—not herself—in the opening moments, to the hour of return in health to the family, plus a joyous postscript, the reader becomes part of the agonizing struggle.

This is the Christmas gift book of the year; in fact, the gift book of the whole year. Keep one, give one to your sick friend; one to a mother and father—old or young; to makers of a new



home; to anyone who responds to heroic grit in the helpless, to appreciation of the wonder of understanding and bravery of doctor and nurse, to the throb of Christian courage and concern.

This is a true story of the pilgrimage and pageantry of people triumphant over tragedy. It is written in graphic prose and throbbing poetry by the mother, who is at the center of the experience. Judson Press, Philadelphia, Pa. \$2.00.

So You Want a Book Review

Book reviews may serve a number of good purposes. They make for interesting programs, particularly at the monthly and circle meetings of the Woman's Mission Society. In the main, the book review will do three things: describe the book, give the audience a feeling of its quality, and pass judgment on it.

But perhaps the chief contribution of the review is to make other people want to read the book—if it is a book they should read. What should interest both the reviewer and the listener is getting a fairly accurate idea of the contents of the book. You will do this best if, as Henry James said of book reviewing, you tell (1) what the author has tried to do; and (2) how far he has succeeded. Only two objectives—but how important they are!

If the book reviewer does these two things successfully, then the listener will want to get a copy and read, enjoy and form his own judgments about the book. The reviewer's responsibility is to pique the curiosity of his audience.

A helpful chapter (among many) on the art and technique of the book review may be found in *How to Make a Speech*, by Ivan Gerould Grimshaw, \$2.50, at American Baptist book stores.

Bible Book-of-the-Month



December *Matthew*
January *Galatians*
February *1, 2 Timothy*

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

School of Missions

When the committee on missionary and stewardship education plans a graded school of missions, it should make plans for the boys and girls of primary and junior departments, either in one or two groups or in some other workable combination. Basic plans, time schedule, and teachers will be determined by the committee on children's work, one of whom is the chairman of missionary and stewardship education for children, who is also a member of the committee on missionary and stewardship education. If there is no committee on children's work in the church, work through the chairman of missionary and stewardship education for children to make the plans for the children's groups.

Time of meeting for boys and girls—It may be that it is impossible for boys and girls to come for their mission study at the time the young people and men and women are meeting. However, this should not prevent the children's groups from meeting at some time convenient for them. Perhaps the primary and junior groups will meet during the church hour on Sunday morning, after school, on Saturday, or Sunday afternoon.

Length of school of missions—The children's groups will meet for six to ten sessions. These sessions ought to come once a week for a period of six weeks, consecutively, to help children feel a sense of urgency and mission about our responsibility for and participation in the missionary program of Baptists. Each session will be one to two hours in length.

Materials to use—The committee planning the school of missions will choose the theme for the whole school. In most instances the theme will be a current mission study for which there are ample graded materials to use with the children's groups.

The themes this year are: HOME—*Indian Americans*; FOREIGN—*Spreading the Gospel Today*.

Materials for Home Theme

PRIMARY DEPARTMENT

The Gray Eyes Family. By Edith J. Agnew, and the teacher's guide.

Making New Friends—(Baptist stories)

Picture album—*World Friends: Indian Americans*

Selected pictures from the *Around the World* picture sets

Filmstrip—*Nonebah of the Navahos*

JUNIOR DEPARTMENT

Yakima Boy. By Grace W. McGav-

ran, and the helpful teacher's guide *Making New Friends*—(Baptist stories)

Picture map—*Indian Americans*
Picture album—*World Friends: Indian Americans*

Selected pictures from the *Around the World* picture sets

Filmstrip—*Peter Flying Eagle*

Materials for Foreign Theme

PRIMARY DEPARTMENT

The Singing Secret. By Elizabeth Allstrom, and the teacher's guide

Making New Friends—(Baptist stories)

Picture album—*World Friends Spreading the Gospel*

Selected pictures from the *Around the World* picture sets

The Bible Travels Today

Filmstrip—*Sunday Around the World*

JUNIOR DEPARTMENT

Bright Pathways. By Esma Rideout Booth, and the teacher's guide

Making New Friends—(Baptist stories)

Picture album—*World Friends Spreading the Gospel*

Picture map—*The Bible in Many Lands*

The Bible Travels Today

Selected pictures from the *Around the World* picture sets

Filmstrip—*Sunday Around the World*

The Baptist emphasis is found in the Baptist book of missionary stories *Making New Friends: Among Indian Americans, Around the World*. This book includes service projects, special-interest missionaries, as well as the stories written by our own Baptist missionaries. See "Children Share in the Missionary Program" (1955-56) for the listing of additional study and enrichment materials.

All materials are available from your nearest American Baptist Publication Society book store.

NOTE: If the theme chosen is not a current mission study, write to: Department of Missionary Education, 1703 Chestnut St., Philadelphia 3, Pa., for suggestions as to books, maps, picture sets, and projected visual materials.

Teachers for children's groups—It is wise to enlist the teachers with whom the children are already acquainted. If you are a teacher of a children's group and want additional background on the whole program of missionary and stewardship education for children, be sure to read the new book

Missionary Education of Children, by Frances Hill. Chapters 3, 4, and 5 will be especially helpful.

The school of missions in A Year of Baptist Achievement is scheduled for January and early February, 1956. Be sure teachers are secured now; and teaching materials should be placed in their hands by early November. Write Miss Florence Stansbury, 1703 Chestnut St., Philadelphia 3, Pa.

'The Christmas Donkey'

DEAR FRIENDS:

Here is the story of "The Christmas Donkey." The donkey speaks:

I was just a piece of gray cardboard that for more than twenty-five years had lain behind the work bench in the store room of the Crow Indian Baptist Mission. "Just the thing," I heard the voice say. It was the missionary, who was down on her hands and knees, trying to find the stand for the Christmas tree which had been shoved back in a far corner during the summer, when Christmas seemed a long time away. I was gray on one side, but on the other were the words "Woman's American Baptist Home Mission Society, 1929." I was laid on a table, first a heavy pencil made marks on my gray side, then the "exacto" knife made sharp cuttings where the pencil marks had been. I emerged from the cardboard, first ears, then head, body, legs, tail, and last of all an eye. At least I was finished, a life-sized little donkey. I was nailed to a small apple box and placed carefully toward the back of the stage.

It was evening. The Council Lodge was full of people. All the extra chairs had been brought from the storeroom. The huge tree to the left of the stage was bright with lights and tinsel, and underneath gifts were piled for the children, some from the parents and others from the White Cross boxes. The pianist started to play and the children became quiet. The reader, Duane Bends, dressed in blue robe and white collar, stepped to the little pulpit and started to read, "Praise ye the Lord, let everything that hath breath praise the Lord." Duane is in the third grade. His voice filled the large room. The primary children sang, "Praise him, praise him, all ye little children." As Duane read story after story, the curtain opened showing tableaux of the angel coming to Mary, the manger in Bethlehem, the coming of the shepherds, the Wise Men and the star, and Wise Men coming to Bethlehem.

Between the readings, the children sang. There were three choirs, primary, junior, and junior high. All this time I was waiting on the stage with my



gray side to the wall. Then the choir sang and there was a great stir behind the curtain. I was brought out and placed on the center of the stage, with my gray side toward the audience. Just in front of me, as if leading the way, was Gail Iron, dressed like a cherub, carrying a tiny lighted lamp. By my side stood Vernon Whiteman Runs Him, great-grandson of White Man Runs Him, who designed the window in the tower of the church. Vernon was dressed as the men in Bethlehem dressed two thousand years ago. He stood tall and dignified. His great-grandfather would have been proud of him. On the apple box sat Luanna Jean, tenderly holding in her arms a bundle wrapped in a white woolly

blanket. There was a look of wonder in Luanna's face. She could not believe that she had been chosen from all the girls in the primary department to take the part of Mary. Maybe she had been chosen because she came to church with her great-grandmother, Clara White Hip, so faithfully. Luanna had tried to keep her great-grandmother from becoming lonely when Aunt Clara had left in the fall to attend school in Bacone, Okla.

The curtain opened and the audience saw Joseph and Mary and the baby with the cherub leading the way, and the donkey. Everything was very quiet, because no one had expected to see a donkey. But there I was, just the right size and color. As Duane read the words, "When he arose, he took the young child and his mother by night and departed into Egypt," the story became very real.

Though the gifts were piled high under the tree, the children gave all their attention to taking their places at the right time, and doing their parts in telling the story of the first Christmas. This was their birthday present to Jesus, and they wanted it to be beautiful. MALVINA JOHNSON, Crow Indian Baptist Mission

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

Service Projects for Special-Interest Mission Fields

To pin-point the importance of the Baptist world mission, the B. Y. F. annually selects special-interest mission fields, one at home and one overseas. Selections are made on the basis of recommendations by the Home and Foreign Mission Societies in connection with the mission-study themes of the year.

Goal for each B. Y. F.: Adopt and carry through at least one project from the following lists suggested by missionaries at work in the special-interest fields.

Murrow Indian Children's Home

This is the special-interest home field this year. Murrow is located on the campus of Bacone College, Bacone, Okla. The president of the college serves as superintendent of the home. Several new cottages were built recently to replace older buildings. Here homeless Indian children from many tribes find love and come to know Christ.

Projects for Murrow

1. Betty Crocker silverware coupons.

Thirty-six thousand needed to secure enough silverware for new cottages.

2. Place mats for dining tables. May be paper or cloth. Approximately fifty needed for one meal.

3. Lawn furniture. Send knocked down, ready for assembling.

4. Used children's books for the library, but only ones in good repair.

5. Canned goods. Foods especially needed: green beans, sweet corn, carrots, and tomatoes. A "shower" might be held at a party using Indian-American theme.

6. Table-lamp stands. Thirty-five needed.

7. Play equipment: baseballs, softballs, bats, gloves for both baseball and softball, croquet sets, badminton, etc.

Send all items suggested above to: Rev. Wilbur H. Romick, Director, Murrow Indian Children's Home, Bacone, Okla.

Burma

This is the special-interest foreign field of the year. In Burma, oldest American Baptist mission, Christian work moves confidently forward. Today there are twenty-three American Baptist stations, sixty-five American Baptist missionaries, 2,522 Burma

workers, 1,210 organized Baptist churches (with 142,500 church members).

Projects for Burma

1. Packages of vegetable and flower seeds. May be enclosed in ordinary letter envelopes. Vegetable seeds for lower Burma: radish, onion, lettuce, cabbage, cauliflower, egg plant, and lady's finger. For upper Burma: any vegetable and flower seeds which grow in the temperate regions of the United States. Flower seeds for lower Burma: phlox, snapdragon, baby's breath, balsam or touch-me-not, zinnia, small sunflower, and cosmos.

2. Books and helps for youth groups, including a year's complete set of used copies of *Junior High Topic* and *The High Call*.

3. Sunday school materials. In Burma, *International Bible Lessons* are preferred, although the "Judson Graded Series" is also used. Teachers use lesson materials for the year preceding the current calendar year. They need a full year's set of lesson helps at one time, for each age group. Suggestion: Collect used copies of *The Baptist Leader* for the twelve months immediately past. Tear out pages entitled "Teachers' Leader." Bind these pages for each month together. Send one or more complete sets of twelve.

4. Used hymn books and chorus books. Need at least ten of one kind.

5. Books on Boy Scouts and Girl Scouts. Can use one of a kind. Ought to be recent.

6. Books, used, to help with handwork and other activities for Sunday school and vacation church school.

7. Used copies of choir music and music for quartets and groups. Not too difficult. Need at least twelve copies of one number.

8. Religious pictures of any size.

9. Used magazines. Copies of *Reader's Digest*, *Saturday Evening Post*, *National Geographic*, *Better Homes and Gardens*, Christian-family maga-

zines, magazines for children (not comics), 4-H publications. Send consecutive monthly issues regularly, three or four at a time, of the same magazine, rather than occasional bundles of one of a kind.

All books and magazines should be in good condition, with no pages missing. Mark all packages "USED BOOKS—No VALUE—GIFTS." Send all items listed above to Dr. Frederick G. Dickason, American Baptist Mission, 143 St. John's Road, Rangoon, Burma.

The information given in this article is available in a new leaflet entitled "B. Y. F. Spotlight." Order from your area director of Christian education or from the national B. Y. F. office. These projects are valid for guild chapters as well as the entire B. Y. F.

Youth's Part In The School of Missions

One of the most important activities of the Y. B. A. is the graded church school of missions, scheduled for January and February. For youth workers, the significance of this project lies in the fact that at least one youth class in the school should have been planned by the committee on missionary and stewardship education. Young people ought to be represented on this committee by both the Christian world-outreach and the Christian witness chairmen. In addition, the chairman of youth work should be a regular member. To insure their attendance at the school, young people will need to be consulted about both texts and teachers.

If plans for the graded school of missions in your church have not yet been completed, there is still time to make arrangements. Check with your committee on missionary and stewardship education. Be sure that a youth class is scheduled and publicized.

Even if your church is not in the Y. B. A., a graded church school of missions is a "must."

Fellowship Guild

Two Outstanding Guilds

Calvary Baptist Church, Denver, Colo., may well be proud of its extremely active guilds, the Lula Colwell (junior high) chapter, named for Mrs. H. G. Colwell, former president of the American Baptist Convention, and the Mary Ellen Smith (senior high) chapter, named for Mrs. Henry G. Smith, wife of the former pastor of Calvary.

The Lula Colwell Guild was organized in May, 1954, with Mrs. George J. MacDonald as counselor. In the year and a half of its existence, the group has accomplished great things. The girls have visited the Denver Christian Center, sung carols to the church's shut-ins, conducted a ceremonial service for the Mary Ellen Smith chapter, served as co-hostesses with the senior highs at an associational guild rally held at Calvary, presented a program for the church school of missions, and held a retreat at Mrs. Colwell's mountain cabin to plan this year's work.

For the school of missions session, a meaningful worship service was conducted by the girls. Mrs. Colwell brought a stirring missionary address on India which was followed by the playlet "Oil Lamps Lifted."

The Mary Ellen Smith chapter was organized last January in response to repeated requests on the part of the senior-high girls. Mrs. Monroe Snyder is the counselor. This fine group has also carried through a number of projects. Each chapter had two of its members at the national house party at Green Lake, Wis., last summer.

Congratulations to Mrs. MacDonald, Mrs. Snyder, and all Calvary guild girls for their noteworthy achievements! We look forward to other outstanding reports of their work.



Lulu Colwell Guild, Calvary Church, Denver, Colo. Mrs. Colwell, Mrs. E. E. Brock, missionary, back row right



Mary Ellen Smith Guild, Calvary Church, Denver, Colo. Mrs. M. Snyder, center back, Mrs. H. G. Smith, right

Speakers and Interpreters Tell the Story

Missionaries Cannot Expend Their Energies on Speaking Assignments While on Furlough. So Speakers, Interpreters Are Trained

By MARTHA M. JONES

ARE you getting the most out of your missionary dollar? Do you really know what is being accomplished by our missionaries? If you are making good use of the speakers and interpreters listed in your state, such will be the case.

Some who are reading this page may not know what this list of names represents. It is a group of selected Baptist women who have indicated their willingness to accept invitations to present an inspirational and challenging message, the subject of which is home missions for speakers, and foreign missions for interpreters.

Volunteer Service

These women receive very little publicity, but render an inestimable service to the entire denomination. They are usually local women and are available at no expense to the churches, except the courtesy of paying their transportation. They want no money for their time, but urge you to give the money to the Unified Budget, or to the annual home- and foreign-mission offerings that have been authorized by the denomination.

National Directors

The league of interpreters is directed by Ada P. Stearns, of the American Baptist Foreign Mission Societies, who sends out all the latest news on the foreign fields to the women interested in speaking about foreign missions. The speakers bureau is in charge of Mrs. Milo E. Wenger, of the American Baptist Home Mission Societies, who does the same for those interested in speaking about our home-mission work. Our speakers and interpreters also are prepared to tell about our mission-study books.

State Chairmen

When the National Council of American Baptist Women was formed, a chairman of speakers and interpreters was appointed in each state, and it is her responsibility each year to compile a list of available speakers and interpreters and the fields about which they have chosen to speak, and to distribute the list to each church in that state. There is also a chairman of

speakers and interpreters in each association, who interviews women wishing to serve in these divisions. All of them are keenly interested in missions. They study, as well as visit, our work in order to keep their talks up to date. Many will use costumes, visual aids, and maps to make their talks more interesting. These women are being constantly trained at their own insistence to become better speakers. Workshops are held for them in the states and at the national women's conference at Green Lake each summer.

Statistics

Reports are compiled each spring to be presented at the annual convention. These reports tell the value of this work. Last year there were 810 interpreters giving 3,170 talks reaching 123,994 people, and 636 speakers giving 1,929 talks before 93,914 people. However, there are two extremes in these figures. One Oregon woman gave 45 talks to 2,675 people, while another woman in South Dakota writes, "Seems a little useless to prepare and not receive more invitations to speak."

Annual Breakfast

The speakers and interpreters do not receive much recognition, but they do enjoy attending the annual speakers and interpreters' breakfast held at convention time. Last year the attendance at Atlantic City was approximately three hundred, and following the breakfast one woman in Nevada wrote: "I attended the speakers and interpreters' breakfast last year, and being surrounded by missionaries gave me a chance to collect material for several talks."



We are Christians and are, therefore, anxious to help spread the gospel to all people. Our missionaries cannot do that if they must continuously expend their energies and time on us at home in our churches. Furthermore, when you appoint a missionary doctor, nurse, or other specialist, you are concerned more with their technical skill, Christian background, and training, than you are with their public-speaking ability. Speakers and interpreters often have more time to study and practice the techniques of public speaking than missionaries on the field, and can be quite pleasing to their audiences.

Many of our lay people have visited our home-mission work in this country, and have witnessed very effectively in the churches. Everyone is rejoicing in having more laymen and women visiting our foreign-mission fields, our European work, and the home-mission work which is beyond our immediate shores. *Be sure to use these people in your programs.* Quite often they present a more realistic story than the missionary, since most missionaries are too modest to tell of their very real contribution to the making of a Christian world.

Recruitment

Recruitment is an important phase of our total religious work, and this is another area of the work that the speakers and interpreters emphasize as they speak to classes of young people.

All of this information is directed to each pastor or program committee chairman of each church in our American Baptist Convention. Be sure you have a list of the speakers and interpreters in your state always on hand. If you do not have one, secure it from the vice-president of missions or the chairman of speakers and interpreters in your state woman's society. If you have a director of promotion in your state, he will have a copy of the list. Our goal this year is to use at least one speaker or interpreter in every church. Will you not become more informed about the work of our denominational missions through the use of speakers and interpreters? They are prepared and awaiting your request. Are they included in your program planning?

The following is taken from an original poem sent out by Agnes Raff Bennett when she was New Jersey chairman of speakers and interpreters:

Program Planners, time is pressing.
If its missions you'd be stressing,
Call these dedicated women—why get
speakers from afar?
You need have no consternation,
They've a wealth of information,
Which they gladly share for love of him
whose messengers they are.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

The Oil of Gladness

By HARRIET ANN SMITH HOSTETTLER

HYMN: "When Wilt Thou Save the People?" or "Where Cross the Crowded Ways of Life."

SCRIPTURE: Isaiah 61:1-4.

PRAYER

HOSTESS: We have guests at our meeting today: Mrs. Todd, the wife of one of the ministers, and several friends, from the East Harlem Protestant Parish in New York city. American Baptists are one of eight denominations that support this challenging work. Mrs. Todd, how old is the parish and how large a work is it?

MRS. TODD: Seven years ago there was no church of a major Protestant denomination in our area. Now there are four congregations with 350 members and 500 children and youth.

HOSTESS: We hear that you work through storefront churches. Why?

MRS. TODD: The storefronts serve as chapel, recreation, and meeting hall, though often small groups meet in each other's homes. Like thousands of other members of minority groups, in the deteriorating sections of any large American city, the Negroes and Puerto Ricans of East Harlem had felt forgotten by, and alienated from, traditional Protestant churches. In the two blocks served by one of the parish churches, live nearly five thousand people, and on an adjacent block another four thousand are jammed together in crumbling tenements. Fearful and lonely, they are separated from each other by race, language, and culture. Amidst tension and discrimination, many sink into apathy and despair; the strong struggle for survival with self-respect as they are forced to compete for homes and jobs. They will not enter churchly looking buildings, but they will attend storefronts.

HOSTESS: How does slum living affect the children?

MRS. TODD: Let me tell you the story of Brenda. Three years ago, Brenda was a bright-eyed child with sunny smiles. She came every week to Sunday school in the storefront. Always eager to learn, Brenda seemed like a child who would be strong enough to withstand the difficulties of growing up in East Harlem. Her home, a three-room apartment, shared by her parents, grandmother, and four brothers, had not been painted or repaired in years. As in all the other

dingy six-story tenements, there is no room for privacy; it is often without heat in winter, but a stifling brick oven in summer. Brenda's mother, gaunt with malnutrition, looks tired and worn. Her father, a hard-working man, but unable to read or write, is often out of work.

Like so many of their neighbors, they had been sold exorbitant insurance "burial" policies on all the children. For this thread of security they tried desperately to keep up payments—often out of money needed for food. Then they were swindled on an installment-buying plan, signing papers which they did not understand. Time payments on a cheap sewing machine and television set, which soon broke down, amounted to more than three times what they were worth.

Brenda's grandmother had been the one who helped the family through difficult times. Since her death two years ago, Brenda has gradually changed. That old look of suppressed suffering has come into her eyes. She is quiet now, so much of her spontaneity vanished, a sad little ten-year-old.

HOSTESS: How do you help the people?

MRS. TODD: As it is the task of the church anywhere, the parish stands ready to help as crises arise. It may be men out of work who are enabled to find a job through the employment clinic. Boys and girls in trouble with the law are accompanied to court. Mothers are helped to get needed welfare assistance. Hospitalization is arranged for a dope addict who wants to "get off" the habit. A runaway teenage girl is located sixty miles from the city and brought home. The leaders of two rival gangs are brought together in the "neutral territory" of the church, so that a truce can be negotiated. But let me introduce one of my friends who will tell you her story, Mrs. A.

MRS. A: We won our fight! I am the mother of five children, living in a building where, during freezing weather, the twenty-seven families were without heat for weeks. With the help of a parish minister and lawyer, we protested and fought for three years for basic repairs. We met regularly in apartments for worship and to plan action. After countless court appearances, the landlord was forced finally

to install a new furnace, to paint, to repair hazardous electrical fixtures, and to plaster up holes in the wall (entranceways for rats). The church is the only good thing that has come into our block. They may not know it now, but I have faith that the seeds that are being planted now in my boys and the other children, seeds of faith in God who loves and cares for all, will bear fruit when they are grown.

HOSTESS: How do you finance your work?

MRS. TODD: The eight denominations help, and the people give as they are able. But, they also work. Let Mrs. B tell us about that.

MRS. B [*holding out her hands*]: All I can give the church are these. That's why I work with the others hauling and sorting rummage, sometimes till two in the morning, getting ready for sales which help keep our church open—then I go home and do my ironing.

MRS. A: At Christmastime we work eight to twelve hours a day in order to prepare and conduct the annual toy sale. Churches and women's groups donate the dolls, games, coloring books, and toys which are carefully sorted. This enables hundreds of parents to give gifts to their children who might otherwise have nothing, or at best a bleak and meager Christmas.

MRS. B [*breaking in eagerly*]: Let me tell the climax. We look forward to the last day—when the children come to buy gifts for their brothers and sisters. A crowd of fifty or more is always waiting for the moment the doors open. The most careful shoppers of all, they clamber over each other, inspecting all the remaining toys until they are satisfied with their selections. Then, holding out an armful of treasures—puzzles, books, a pair of mittens—they ask breathlessly, "How much are these?" Worried looks vanish into wreaths of smiles as they shyly draw forth their few pennies and are told, "Now isn't that amazing, you have just the right amount!"

MRS. TODD: For many who pass a parish storefront window by day or night, the lighted chapel cross is a reminder that God is here, a silent source of strength. For the members and others reached by the churches' program has come the assurance, "Once you were no people, but now you are God's people" (R.S.V., 1 Peter 2:10).

HOSTESS: Thank you for being our guests today. Let us all pray silently for God's blessing on this work.

And Now Action

Pack a box and send it to the parish in care of Miss Florence Borgmann, 249 East 104th St., New York 29, N.Y.

Highlight of the Year

February Sweethearts' Banquet

DO NOT YIELD to the temptation to skip the December meeting of your men's fellowship executive committee. Holidays or no holidays, that February meeting will take a lot of planning, if it turns out to be the highlight of your year of meetings. It should be, because you will have all the ladies of the church begging their menfolk to take them to the Sweethearts' Banquet. When they get there, you want to be sure to have a program that will make them want to come back.

December Last-Touches

But first, better make sure of all the details for the December and January meetings. Meals all planned? Decoration, if any? Special music? Do speakers all know how they are going to get there, and whether their expenses will be taken care of? Songsheets, song leader, and pianist all lined up? Someone primed to take care of the devotional emphasis? The pastor reminded of his five-minute talk? Name tags for members and visitors, large enough to be seen at a distance? A careful timetable laid out for the entire evening? Special guests invited?

How about publicity? Any possible approaches we have overlooked? Bulletin announcements, posters, newspaper notices, announcements, personal invitations, telephone calls, letters?

No exceptionally good programs "just happen." Careful planning of every detail is called for if each meeting is to be the kind men rave about later. Be sure to plan those first few minutes, when strangers are likely to arrive and feel ill at ease. Always have some of your most friendly men there ten minutes early, to make that impossible.

February—Honor Sweethearts

Have corsages ready, at the February meeting, for presentation to (1) the couple married the longest; (2) the couple most recently married; (3) the couple with the newest child; (4) the couple with the most grandchildren.

The First Baptist Church, Monrovia, Calif., started a few years ago to present a corsage to the "Sweethearts of the Year," with a story of their lives narrated by the master of ceremonies. Each year something has been added to the custom and now it

is an outstanding production. Participants never forget it.

"This Is Your Life"

Copying the well-known TV program, the committee this year pulled surprise after surprise on the chosen couple, two of the most beloved people in the church. A spotlight followed the president and his wife as they circulated among the tables with the corsage and boutonniere, heightening the suspense. It finally came to rest on the "victims," and the flowers were pinned on.

The couple were then escorted to a specially constructed platform with a davenport, a few extra chairs, and a floor lamp on it. The master of ceremonies arose and began reading a very clever narrative outlining the stories of their lives. Occasionally he would say, "Do you remember when . . ." and a picture of one or both of them many years ago would flash on the wall or a screen.

Or that question would result in a voice coming over the loudspeaker from another room, and the couple would be asked to guess whose voice it was. Then the owner of the voice would be ushered in. Perhaps a child, another relative, or someone else well known. Guests on this occasion included the man's employer, the wife's aunt and sister, from Ohio, who had been planning a visit and were persuaded to come early, a brother, eight



The men of Sunnyside Baptist Church, Los Angeles, Calif., learned of the need for farm implements on one of our mission fields and they met it. They presented this tractor and a full set of discs and harrow to Glenn R. Hill, missionary, who returned to India. The lady is Mrs. Hill.

members of a former Sunday school class in another city, and all the couple's children and grandchildren, except a son on active duty with the navy. He sent a tape recording.

Memory Book

Occasionally the narrative included spicy bits read from letters from friends and relatives in other parts of the country. The couple were asked to guess the identity of the authors. The letters were pasted in an attractive memory book along with the narrative, several additional pictures and newspaper clippings furnished by friends and relatives, and pictures of this occasion which were presented to the couple later.

Two months will give just enough time to work up a program of this kind if you work fast, but you will have no time to lose. Sit down with a relative or close friend of the couple you select, and have him help you line up the people you will want to write with invitations for letters, tape recordings, or personal appearances. Get the letters off before Christmas and ask for replies early in January, so you will have time to get your story together. If you do not have a magic-lantern type of projector that will throw ordinary photographs on the wall, arrange to duplicate some old pictures on 35-millimeter slides.

The preliminaries for this program are very important, too. A well-planned sing, a devotional meditation (preferably by someone with the happy ability to combine humor with the serious), special music and business, if any, must all be well done and in keeping with the theme of the evening.

Alternate Program

If this program is a bit too elaborate for your group, plan at least for the corsage presentation. Give special honor to the couple chosen "Sweethearts of the Year." If possible, have their children there to share their honor.

Allow time for several husbands to tell "the nearest I ever came to divorcing my wife," and let the wives tell "my hardest task in training my husband." Ask a minister or a Christian layman, with a good sense of humor, to speak on "What Happens to Sweethearts When They Get Married?" Ask him to wind up with some good solid helps for building a Christian home. Be sure to give your own pastor five minutes on this program. It may be his only chance to speak to some of the men until Easter.

Seriously, be sure that every man has such a good time that he will want to come again.

Church Cornerstone Laid in Nation's Capital

New Gothic Edifice of First Baptist Church Nearing Completion; Baptist Leaders Participate in Ceremonies; Stained Glass To Portray Baptist History and Ecumenical Movement

By JOHN C. SLEMP

AT THREE O'CLOCK in the afternoon of October 15, nearly three hundred persons gathered at Sixteenth and O Streets, N.W., Washington, D. C., for the laying of the cornerstone of the new edifice of the 153-year-old First Baptist Church. The elegant Gothic building, erected at a cost of \$1,500,000 (\$2,000,000 when finally completed), will be one of the finest examples of good church architecture in the United States—the kind of building that Baptists ought to have in the nation's capital.

Impressive Ceremony

The first trowel of mortar in the impressive ceremony was placed on the stone by young Dianne Louise Wofford, the fifth generation of her family to be associated with the church. The second trowel was placed by Flora Nichols, the oldest member and a communicant for seventy years.

Among others participating in laying the stone and in other parts of the program were Edward Hughes Pruden, the minister; Dwight H. Anderson, the associate minister; Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., and president of the Baptist World Alliance; Earl F. Adams, Washington representative of the National Council of Churches; C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs; M. Chandler Stith, executive secretary of the District of Columbia Baptist Convention; and Frederick E. Reissig, executive secretary of the Washington Federation of Churches.

Principal Address

Theodore F. Adams delivered the principal address. As president of the Baptist World Alliance, he brought greetings from the Baptists of the Soviet Union, whom he had visited soon after his election to the presidency of the alliance at its Jubilee Congress in London last summer.

Dr. Adams then offered a series of congratulations. First, he congratulated the church upon its courage, its vision, its faith, and its devotion to

Christ in building a magnificent new church edifice. Second, he congratulated the pastor, Dr. Pruden, who, he said, "is honored, admired, and loved far beyond the vicinity of this church and this city." Third, he congratulated the community on having the new building as a part of its life. "This church building," he declared, "is a witness to Jesus Christ in this entire city."

Dr. Adams then sounded the keynote of his address with a reference to the words from Ephesians 2:20 engraved on the cornerstone: "Jesus Christ himself being the chief corner stone." Said the speaker, in part: "If Christ is indeed the cornerstone of this church, then the members must be committed to all that his gospel stands for—justice and good will and brotherhood in all human relations. They must make his gospel operative in every area of life and to the ends of the earth."

Ecumenical Windows

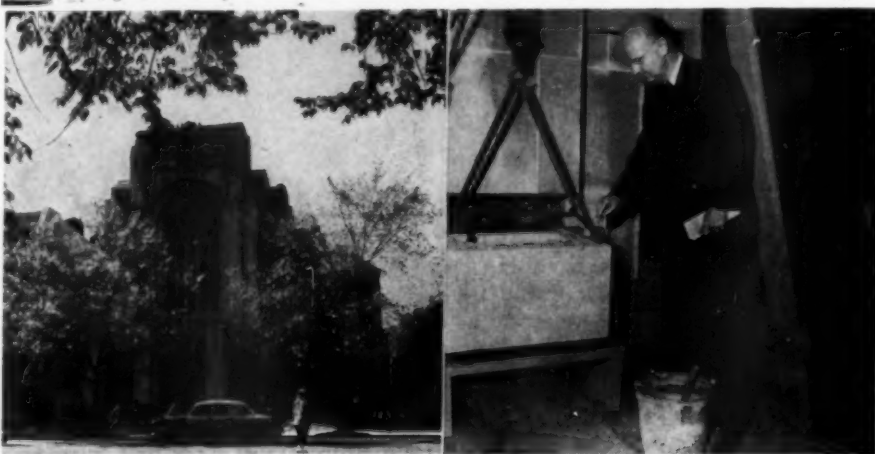
Most of the stained-glass windows were still to be installed at the time of the cornerstone laying. Although the major windows will portray the life of Christ, smaller ones will portray both Baptist history and the ecumenical movement.

William Carey and Adoniram Judson will represent great Baptist missionaries; John Bunyan and Alexander

Maclaren, great authors; Charles H. Spurgeon and George W. Truett, great preachers; Samuel F. Smith (who wrote "America") and William H. Doane, great hymn writers; Roger Williams and Walter Rauschenbusch, great pioneers; Edgar J. Goodspeed and Helen Barrett Montgomery, great translators; James L. Kraft and Russell Colgate, great laymen; James P. Boyce and Booker T. Washington, great educators.

The larger family of Christians will also be recognized in another series of small windows portraying some of the great Christian leaders of history. Representing the early church will be Augustine, Francis of Assisi, and Chrysostom. Representing the Reformation period will be Martin Luther, John Calvin, and John Knox. Later Christian leaders will include John Wesley, George Fox, Jonathan Edwards, David Livingstone, Dwight L. Moody, Phillips Brooks, and Horace Bushnell. Representing more recent times will be Wilfred Grenfell, Toyohiko Kagawa, Albert Schweitzer, and John R. Mott. Representing the ecumenical movement in particular will be three personalities who had a large part in the formation of what is now the World Council of Churches—Bishop Brent, Archbishop Soderbrum, Archbishop William Temple.

Stones from historic churches all over the world have been built into the walls of the new sanctuary. Among them is a stone from the Baptist Church in Hiroshima which was destroyed by the atomic bomb; a stone from the baptistery in Calcutta in which both Judson and Rice were baptized; and a stone each from Spurgeon's Tabernacle, St. Paul's Cathedral, and Westminster Abbey.



New edifice of First Baptist Church, Washington, D. C., just before the cornerstone-laying ceremonies. Dr. Pruden applies mortar to the stone

1,000 Persons Served At Christian Center

**Represented in Many Activities Are
14 Indian Tribes; Center Serves
Several Community Interests**

By CHARLES R. OSBORN II

Roll call at the Anadarko Christian Center, Anadarko, Okla., evokes a response from representatives of fourteen different Indian tribes. From its beginning in August, 1953, the center has carried on a continuous program for the Indian residents of the community.

The center serves 1,000 persons each week through club groups, informal recreation, home-demonstration groups, and Bible study, and personal counseling. A lounge supplied with good books and magazines is available to all who come. The center serves the community by conducting forums and by providing a place for meetings.

Community Forum

The first community forum sponsored by the center was concerned with the prevention of juvenile delinquency in the Anadarko area. Harry Rosen, executive director of the Oklahoma State Crime Study Commission, was the speaker and discussion leader. In attendance were the city manager, the county court judge, the superintendent of schools, the chief of police, and local ministers. As a result of the forum, a committee was set up to continue needed action in this field.

Two new women's groups have been organized at the center. One is a club for mothers of preschool children. A nursery with supervised play for the children is provided while the mothers meet for study and fellowship. The other group, set up on an inter-tribal basis, is a home-demonstration club open to all women of the area.

Forty men from the Indian Baptist churches in Oklahoma met at the center to organize an Association Brotherhood and to affiliate the group with the National Council of American Baptist Men. LeRoy Weimert, field representative of the N.C.A.B.M., worked with the group in setting up the organization and presented the certificate of affiliation. Several other Indian churches are developing their men's work and plan to affiliate with the national organization.

New Recreation Area

Recently completed was a greatly needed recreation area. It has an all-weather basketball court, a softball

diamond, and facilities for volleyball, deck tennis, badminton, horseshoes, and tetherball. There is also a play area for small children. This development frees rooms in the center building previously used for recreation for the use of club and interest groups.

Youth work at the center, now in its early stages of development, is making progress. Each month, young people from the center and from the Red-stone, Rainy Mountain, Apache, and Wichita Indian Baptist churches meet at the center for an evening of recreation, worship, and fellowship.

A high point of the year's program was the annual month-long Spring Sports Festival held in April. Games included softball, volleyball, tetherball, and horseshoes. There were tournaments in marbles, hopscotch, jump-rope, volleyball, basketball, softball, checkers, ping-pong, and chess, and the winners were honored in a special parade and ceremony on April 30.

Summer Program

On the summer program was a vacation Bible school of fourteen weeks' duration (May to September). Two weeks of this period were devoted to the "official" vacation school, with the regular course of study. During the remaining time each week was a complete unit, with a different Bible study theme and a different craft each week. The 150 children who participated enjoyed this varied type of continuous program.

This past summer the national Baptist Youth Fellowship sponsored a summer service project at the center. Those chosen to participate were Verna Merida, of the New Prospect Baptist Church, Bloomington, Ind., a sophomore at Indiana University; Nancy Moore, of the Second Baptist Church, St. Louis, Mo., a junior at Harris Teachers College, St. Louis; and June Davidson, of the Bethlehem Lutheran Church, Brooklyn, N.Y., a senior at Brooklyn College.

From July 10 to August 20, the projectors gave leadership in the morning children's program, led children's and youth activities at the annual meeting of the Western Oklahoma Indian Baptist Association, assisted in the vacation Bible school, and developed and repaired the center property. Seminars helped the projectors to evaluate their experiences in the light of the problems, needs, and life of the Indian Americans of the Anadarko area.

The center staff consists of the Osborns, Barbara Doerr, and Robert Watford. Although membership of the center is primarily Indian, all who come are welcome, making our center the embodiment of the Christian ideal.

42 Airmen Baptized At Geneva, New York

**Airmen of Sampson Air Force Base
Receive the Gospel; Join Church
And Contribute to Missions**

By LUCAS W. BUTTRY

An unusual baptismal service was conducted in the First Baptist Church, Geneva, N.Y., during the summer. The officiating minister: National Baptist Chaplain Walter N. McDuffy, Jr.; the candidates: forty-two airmen of the Sampson Air Force Base near Geneva. Each candidate was accepted for baptism following a personal interview.

Join First Church

Upon their baptism, all the airmen became members of the First Baptist Church, Geneva. By joining a church where they are stationed, the new Christians maintain an active church relationship and receive instruction in church membership and Christian responsibility. All airmen who attend services are invited to a monthly hospitality-hour dinner. Such a relationship enables the church to maintain close contact with each airman during his period of military service and to help him return to his home town prepared to take his place in church and community life.

Record for the first thirty-one weeks of 1955 indicate 566 decisions by airmen of Sampson Air Force Base. This number includes first decisions, requests for baptism, and commitments to full-time Christian service. With the baptism of the forty-two airmen, the number of baptisms for the first seven months of 1955 totaled 443.

Contribute to Missions

How are these results accomplished? Each Tuesday evening at the base the Baptist chaplains (American, Southern, and National) teach classes in "what Baptists believe and why." From these classes come many applications for baptism. Each Sunday night the chaplains emphasize the Christian world mission, with the result that during an eighteen-month period the Baptist airmen of the base contributed \$1,133 to American Baptist missions alone, in addition to contributions for operation of the Baptist program on the base. Average attendance at the Sunday services is 231.

The base chaplains are unanimous in one conviction: that there is a great need for pastors to confront youth facing military service with the challenge of the church and to urge baptism before entering military service.



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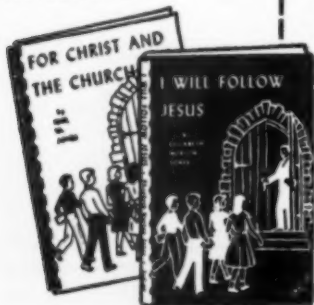
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Sumprabum Field Is Twenty-one Years Old

**Fine Group of Workers Are
Making Progress; Leaders Being
Trained for Service**

By LUCY P. BONNEY

This year is the twenty-first anniversary of the opening of work in the Sumprabum field, and it seems to be showing appropriate signs of growth and maturity.

The field, which until four or five years ago was considered a missionary project of the Kachin Baptist Convention, is now a full-fledged association. It has a fine group of workers, most of whom have been trained in the Kutkai Bible School. We have nine ordained pastors, six unordained evangelists, five graduate Bible women, with three more in training, and two graduate nurses who have been doing outstanding work in our two Christian village hospitals.

Trained Leaders

Sara Tong Si, young association secretary, headed up the program in my absence (on furlough). He did a very fine piece of work. Our association executive committee is sending him down to the Divinity School at Insein next June, to take further training, so that he may be even better fitted to take over the supervision of this field. Sarama Chit Khin, though teaching full time, has also been church treasurer and association women's society treasurer. During my absence she took full responsibility for the medical clinic in Sumprabum town and the village dispensaries.

Our Sumprabum School this year has an enrollment of 440 pupils, and we have thirty-four girls and boys in our Christian hostels.

Before our annual Bible conference in August, we had a week of conference, with all pastors and preachers and Bible women, except three or four, being present. This was the third year we had tried this, and we have found it to be very valuable in helping to solve common problems and bring fellowship and inspiration to workers who are widely separated. Our pastors' conference voted this year to ask the Kutkai Training School to put in a special refresher course for pastors already in service, either during the school vacation or during the year.

Bible Conference

When we learned about all the landslides and washouts on our Myitkyina-Sumprabum Road, we thought H. G. Tegenfeldt and the pastors who were to help in our Bible conference would

not be able to come up. But by leaving the jeep at a government rest house about thirty miles below Sumprabum, walking ten miles, and then being picked up by a jeep sent down from Sumprabum, they made it and were a very great help and inspiration to us all.

Our Bible conference was very well attended this year; the average attendance of the class sessions was 430. This year we also had the added blessing of electric lights from the little generator which was supplied for our station. The evening sessions were packed with both Christians and non-Christians.

Due to shortage of rice, our school had to close for the month of September. I took the opportunity of going down to Myitkyina to restock medicines for Sumprabum clinic and to get other necessary supplies for our work. Sara Tong Si and some of the school boys are putting a new cement floor on one side of the church and also in the paddy house and school dining room. So a few bags of cement were a substantial part of our load going back.

Chosen But Not Divine

DAUGHTER OF NAZARETH

by Florence Marvyne Bauer



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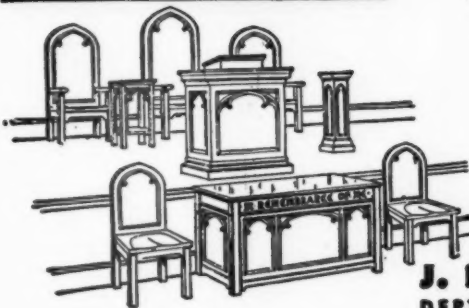
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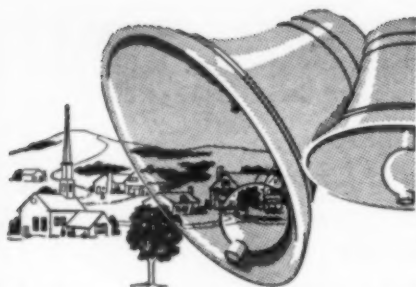
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Town, N.Dak.; Warren L. Green,
Oceanlake, Oreg.; Frank Hutchinson,
Overton, Nev.; Harry Steger, Port-
land, Oreg.; James L. Young, Seaford,
N.Y.; Wilmer M. Potter, Coraopolis,
Pa.; Peter Bissett, Hayward, Calif.;
Douglas L. Siden, San Mateo, Calif.;
Dallas Mathis, Minneapolis, Minn.;
Harold V. McGee, Joshua Tree,
Calif.; Donald E. Brown, Denver,
Colo.; Gordon McMillan, Sioux Falls,
S.Dak.; Gerald S. Moyer, Corte
Madera, Calif.; William D. Ferguson,
San Francisco, Calif.; James Middle-
ton, Princeton, N.J.; Grover C. Wal-
ters, field representative, department
of edifice funds and building counsel;
H. Clyde Mathews, Jr., pastor-direc-
tor, Colony Baptist Church and Chris-
tian Center, Reno, Nev.

Died

George Kirkwood, church-extension
pastor at Coraopolis, Pa., on June 30.
William Stanton, missionary to
South India for forty-two years and
author of two outstanding books on
India, *Out of the East* and *The Awak-
ening of India*; in Montclair, N.J.,
October 1.

Resigned

The following missionary pastors:
Arthur B. Hubbard, Bremerton,
Wash.; Henry W. Botts, Jr., Sioux
Falls, S.Dak.; Curtis Strong, Portland,
Oreg.; Willis J. Loar, Medford, Oreg.;
John Mack Trezise, Phoenix, Ariz.;
Willis A. Shotwell, Argo, Ill.; Howard
D. Berglund, Dixon, S.Dak.; Ralph
Brown, St. George, Utah; Roscoe
Burke, Irrigon, Oreg.; James O. Mul-
lins, Lincoln, Nebr.; Bernard Tuttle,
Lead, S.Dak.; Geraldine L. Yotty,
Pierre, S.Dak.; Mr. and Mrs. George
Taylor, Kodiak Baptist Mission, Ko-
diak, Alaska; Robert W. Spike, Judson
Memorial Baptist Church, New York,
N.Y.

Bernice Porter Doster, Baptist Edu-
cational Center, Brooklyn, N. Y., ef-
fective August 31; Jean M. Edscorn,
Mariners' Temple, New York, N. Y.,
effective July 20; James M. Jesakow,

Bethel Christian Center, Philadelphia,
Pa., effective August 31.

Transferred

L. H. R. Hass, from Seaford, N.Y.,
to a new church-extension field in Suf-
folk County, N.Y.; W. Ray Gorsage,
from Corte Madera, Calif., to South
Phoenix Baptist Church, Phoenix,
Ariz.; Rev. and Mrs. Robert W. Dixon
from Managua, Nicaragua, to the
Evangelical Seminary of Puerto Rico,
Rio Piedras, Puerto Rico.

Furloughed

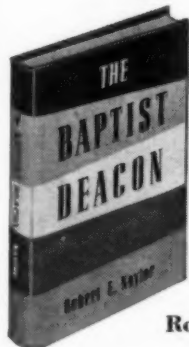
Estoy Reddin, from Colegio Bau-
tista, Santa Ana, El Salvador.

Study Leave

Tabea Korjus, Christian friendliness
missionary for Metropolitan New
York, at McCormick Seminary, Chi-
cago, Ill.; Evelyn Wing, rural mis-
sionary, Tri-Church Larger Parish,
Roberts, Idaho, at Berkeley Baptist
Divinity School, Berkeley, Calif.

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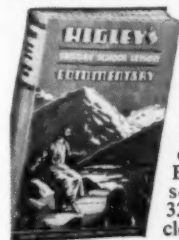
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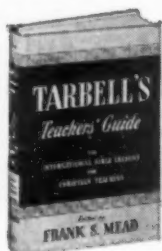
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By FRANK A. SHARP
Business Manager

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The suggestion is made by the department of Christian ministry to service personnel of the American Baptist Home Mission Society and the national service personnel counseling committee, that members of Baptist churches, or perhaps the churches themselves, send gift subscriptions to the young men and women who are in the armed services at home and overseas. The magazine would give these young people a real understanding of what our denomination is doing, and in the case of those who are overseas and stationed where our missionaries are working, it would give them first-hand information concerning the very areas where they are serving.

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Answers to Quiz on Page 4

(1) British crown colony. (2) 500,000. (3) American Baptists. (4) Six. (5) Sixty-seven. (6) Saving light, saving love, saving power. (7) Caesar Augustus. (8) 1,000. (9) A.B.H.M.S., Bacone and Mather. (10) Sumprabum. (11) \$720,000. (12) *Declaration of Freedom*, by Elton Trueblood. (13) 100,000. (14) Joseph H. Jackson. (15) Leonard W. Mayo. Three. 16. Dr. Reuben E. Nelson's.

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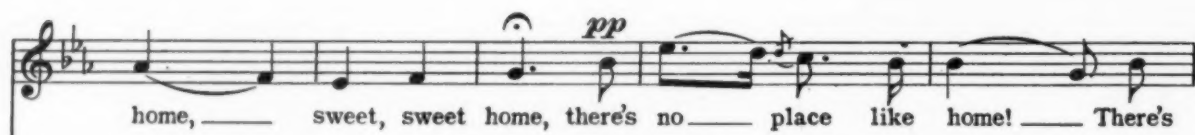
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